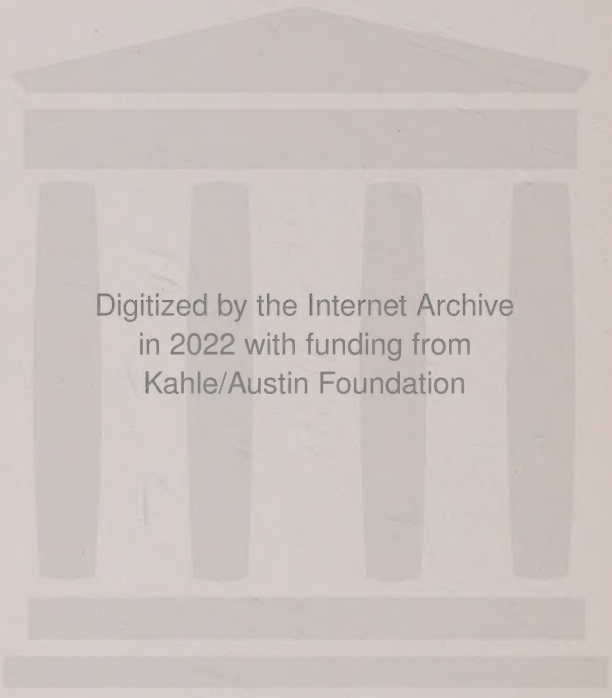
George Mark Elliott
2513 Ring Place
Cincinnati 4, Ohio
Mahark 8887

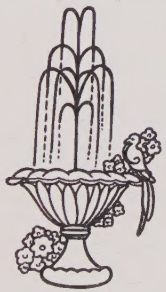
G.M. Elliott Library
Cincinnati Christian University
2700 Glenway Ave
Cincinnati, OH 45204-3200


Digitized by the Internet Archive
in 2022 with funding from
Kahle/Austin Foundation

https://archive.org/details/studiesinromans0000ches

STUDIES IN ROMANS

By
Chester E. Tulga



Published by
UNION GOSPEL PRESS
CLEVELAND, OHIO

COPYRIGHT, 1930
BY
UNION GOSPEL PRESS

1771e

PRINTED IN U. S. A.

CONTENTS

Lesson		Page
Preface		5
Lesson Number 1,	Introduction	7
Lesson Number 2,	Romans 1:1-7	13
Lesson Number 3,	Romans 1:8-15	18
Lesson Number 4,	Romans 1:16, 17	23
Lesson Number 5,	Romans 1:18-32	30
Lesson Number 6,	Romans 2:1-16	38
Lesson Number 7,	Romans 2:17-24	44
Lesson Number 8,	Romans 2:25-29	49
Lesson Number 9,	Romans 3:1-8	53
Lesson Number 10,	Romans 3:9-20	60
Lesson Number 11,	Romans 3:21-31	65
Lesson Number 12,	Romans 4:1-12	75
Lesson Number 13,	Romans 4:13-25	80
Lesson Number 14,	Romans 5:1-11	87
Lesson Number 15,	Romans 5:12-21	94
Lesson Number 16,	Romans 6:1-10	103
Lesson Number 17,	Romans 6:11-23	109
Lesson Number 18,	Romans 7:1-13	116
Lesson Number 19,	Romans 7:14-25	125
Lesson Number 20,	Romans 8:1-13	130

Lesson Number 21, Romans 8:14-25 139
Lesson Number 22, Romans 8:26-39 148
Lesson Number 23, Romans 9:1-13 158
Lesson Number 24, Romans 9:14-33 166
Lesson Number 25, Romans 10:1-21 176
Lesson Number 26, Romans 11:1-6 183
Lesson Number 27, Romans 11:7-25 189
Lesson Number 28, Romans 11:26-36 196
Lesson Number 29, Romans 12:1-21 201
Lesson Number 30, Romans 13:1-14 211
Lesson Number 31, Romans 14:1—15:3 217
Lesson Number 32, Romans 15:4-33 227
Lesson Number 33, Romans 16:1-27 233
Bibliography 240

PREFACE

THIS volume of studies is the result of a felt need which has hitherto been unsupplied. In the last ten years there has come to be a new interest in the consecutive study of the Word of God. Many plans have been tried, yet the various methods of meeting the need have failed, but still the hunger to study the Word of God systematically in our Bible Schools persists.

These studies have been written with the needs of the teacher in mind. We have not made any effort to be original or startling in our method of treatment, but have just tried to make this great Epistle plain to the average reader and to keep to the original thought of the Holy Spirit who inspired the writing of this great Epistle.

These studies are arranged in such a manner that persons of ordinary ability, not having access to the wealth of literature on this Epistle, may act as leaders and teachers in adult classes who wish to study Romans. The plan is simple, consisting of an introduction, analysis, notes, illustrations, and research and discussion topics. The material is rich in Scripture references making the Bible almost self-interpreting.

Technical questions and textual criticism have been avoided. Long drawn out theological arguments have been omitted. The language as far as possible is the language of the average man or woman. To those who wish to make a more extended study of the Epistle we have added a bibli-

ography found helpful in the preparation of these studies.

We acknowledge our indebtedness to the many men who have written on this Epistle. Originality except for compilation and arrangement is not claimed, as we have used the best thoughts of many minds to make this a truly practical study in Romans.

If God shall be pleased to use this series of studies for the enrichment of His people we shall feel repaid for the labors expended.

CHESTER E. TULGA.

STUDIES IN ROMANS

LESSON NUMBER 1.

INTRODUCTION TO THE EPISTLE

INTRODUCTION

NORMAN B. HARRISON in "His Salvation" very properly writes:

"The Epistle to the Romans has five great divisions, dealing with five great subjects essential to the unfolding of its theme. We divide them as follows, giving to each a double terminology, the one doctrinal, the other practical:

CONDEMNATION	1:1—3:20	SIN
JUSTIFICATION	3:21—5:21	SALVATION
SANCTIFICATION	6:1—8:39	SEPARATION
DISPENSATION	9:1—11:36	SOVEREIGNTY
GLORIFICATION	12:1—16:27	SERVICE

Here are ten words that comprehend the whole Book. With these ten words we grasp at once both the main divisions and the essential contents and concepts. The one set of words shed light on the other. Thus:

CONDEMNATION IS CAUSED BY SIN.

JUSTIFICATION IS THE METHOD OF SALVATION.

SANCTIFICATION INVOLVES AND ISSUES IN SEPARATION.

DISPENSATION IS THE EXPRESSION OF DIVINE SOVEREIGNTY.

GLORIFICATION IS THE OBJECTIVE OF SERVICE.

W. R. Newell has well said, "An allopathic dose of the Epistle to the Romans is the crying need of the church today." Romans deals with the great fundamentals of the Gospel. Its character therefore, is universal, sweeping, practical. The whole race from Adam *(Rom. 5:12-21)*, is its subject; the whole world, Jew and Gentile, all nations *(Rom. 1: 5, 14, 16)*, is its sphere; the one great way of salvation by faith, for circumcision and uncircumcision alike, is its theme *(Rom. 1:16, 17; 3:29, 30)*.

There are a number of excellent reasons why this Epistle should be studied and understood by the Church.

I. BECAUSE OF ITS RELATION TO THE OLD TESTAMENT AND THE GOSPELS.

It is universal in its scope, containing an epitome of the truth from the beginning:

1. From Adam to Moses without Law. 1:18—2:16.

2. From Moses to Christ under Law. 2:17—3:9.

3. The final conclusion of man's universal failure from Eden to the Cross. 3:10-20.

4. The Good News from God that the life and the righteousness of the only-begotten Son may be imparted and realized by the many sons who have come unto God by Him. 3:21—8:39.

5. The natural outflow of that Divine life, as the fruit from the vine, or the stream from the fountain. The ethics taught by the one Man in the Gospels are now to be realized by the many in the Epistles. The stream of Scriptural holiness flows from but one fountain, it is the natural fruit of but one Life, the Christ life. Only as it is imparted and lived

out through us can we hope to have fruit unto holiness. 12:1—16:27.

II. BECAUSE OF ITS RELATION TO THE EPISTLES.

While it is the sequel of the Old Testament and the Gospels, it is also the introduction to the Epistles or Church truth. Of necessity Romans must be first among the Epistles, for it finds man where he is, in the pit, helpless, hopeless and undone. It brings to him from God the good news of Justification, Sanctification and a life of acceptable service here upon earth. This is where Romans leaves him.

Ephesians follows revealing to man his position and inheritance in Christ in the heavenlies. Colossians comes still later, and goads him on to claim his possessions. Romans is not only the front door but the only door to the Epistles. He who would know the heavenlies of Ephesians and the glories of Thessalonians must come to them by way of the Gospel unfolded in Romans based upon the death and resurrection of Christ as revealed in the Gospels.

ANALYSIS

1. Its writer, Paul, penned this Epistle to the Romans in A. D. 58, while in the home of Gaius, a wealthy Corinthian Christian, writing through his amanuensis, Tertius.

He was providentially fitted for this task. He was born in Tarsus of Cilicia, where he probably acquired a knowledge of the Greek authors, learning the logical method of presenting truth and discovered the deep need of the Gentile world.

He was brought up at the feet of Gamaliel, just

as Luther was educated in a Roman Catholic Seminary and thoroughly schooled in scholastic theology of which later he was to be the opposer. So Paul was initiated into all the doctrines and the modes of reasoning of the Jews with whom his principal controversies were to be carried on.

He was educated with a special view to the work which God had for him to do. He was converted without any human ministry and taught the Gospel by immediate revelation, which placed him on the level with the other Apostles.

2. The Outline of the Epistle. Leon Tucker divides the Epistle as follows:

First. SALVATION. 1—8.
Second. DISPENSATION. 9—11.
Third. EXHORTATION. 12—16.

He subdivides SALVATION AND EXHORTATION.

Salvation. 1—8.
Condemnation. 1—3.
Justification. 4—5.
Sanctification. 6—7.
Glorification. 8.

Exhortation. 12—16.
Transformation. 12—13.
Exhortation. 14—15.
Salutation. 16.

H. A. Ironside gives a most illuminating outline in a single paragraph:

"The Epistle to the Romans may be readily divided into three great divisions: Chapters 1—8 are DOCTRINAL, and give us **The Righteousness of**

God Revealed in the Gospel. Chapters 9—11 are DISPENSATIONAL, and give us **The Righteousness of God Harmonized with His Dispensational Ways.** Chapters 12—16 are PRACTICAL, and set forth **The Righteousness of God Producing Practical Righteousness in the Believer.** Each of these divisions will be found to break naturally into smaller subdivisions, and then into sections and subsections."

NOTES

The International Sunday School Lesson Committee have for years avoided the Epistles, and as a result we have reaped a generation who have a conception of the person and work of our Lord Jesus Christ, but little above that of an Emerson or an Eddy. There is a famine for the Word of God, especially for the Epistles.—*Tucker.*

Dr. David Bacon, says, that the faith of Christendom in its best periods has been more indebted to this Epistle than to any other portion of the Living Oracles.

Dr. W. H. Griffith-Thomas asserts that a thorough study of Romans is a theological education in itself. He also says that a Christian life nourished in the Epistle to the Romans will never lack the three great requisites of clear perception, strong conviction, and definite usefulness.

Oh, that we may know the Righteousness of Romans, the Order of Corinthians, the Liberty of Galatians, the Calling of Ephesians, the Joy of Philippians, the Head of Colossians, the Precious Deposit of Timothy and the Glorious Appearing of Titus.—*Tucker.*

ILLUSTRATIONS

A dying sinner was once asked if he would not like to be saved. "I certainly would," he replied; "but," he added earnestly, "I don't want God to do anything wrong in saving me." This is taken up in the Epistle, showing that God does not save sinners at the expense of His righteousness, for mercy has found a way whereby God can save guilty sinners and still be righteous.

RESEARCH AND DISCUSSION

Study the conversion and call of Paul, the author. Acts 9; Gal.1:10-24; I Cor. 9:1-2.

The Divine origin of Paul's Gospel. Rom. 2:16; 16:25; Gal. 1:11, 12.

Why is it true as some one has said, "The Epistle to the Romans is now the Epistle against the Romans?" Rom. 5:1.

LESSON NUMBER 2.

ROMANS 1:1-7

"Paul, a servant of Jesus Christ, called *to be* an apostle, separated unto the gospel of God,

"(Which he had promised afore by his prophets in the holy scriptures,)

"Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh;

"And declared *to be* the Son of God with power, according to the spirit of holiness, by the resurrection from the dead:

"By whom we have received grace and apostleship, for obedience to the faith among all nations, for his name:

"Among whom are ye also the called of Jesus Christ:

"To all that be in Rome, beloved of God, called *to be* saints: Grace to you and peace from God our Father, and the Lord Jesus Christ".

INTRODUCTION

THIS chapter consists of three parts. In the first fifteen verses, which form a general preface to the whole Epistle, Paul, after announcing his office and commission, declares the majesty and power of Him by whom he was appointed, who is at once the Author and Subject of the Gospel. He then characterizes those to whom he writes, and states his longing desire to visit them, for the purpose of confirming their faith. The second part of the chapter, comprising only the 16th and 17th verses, embraces the substance of the grand truths about to be discussed. In the remainder of the chapter, the Apostle, at once entering on the doctrine thus briefly mentioned, shows that the Gentile world is steeped in corruption and under guilt and consequently condemned.

ANALYSIS

I. THE WRITER.

According to the ancient practice Paul prefixed his name to this Letter.

II. HIS POSITION, BOND-SERVANT, APOSTLE.

1. Bondservant, a term expressing personal relationship, humility, the property of Jesus Christ; dignity without servility, exclusiveness *(Gal. 1:10)*.

2. Apostle, expresses official relationship to Jesus Christ. Note that the personal relationship precedes the official.

III. HIS EXPERIENCE.

1. Called—

In Christ before the foundation of the world *(Eph. 1:4; Rom. 8:28-30)*.

On the road to Damascus *(Acts 9)*.

2. Separated unto the Gospel.

From birth *(Gal. 1:15)*.

Commanded by the Spirit and recognized by the Church *(Acts 13:2)*.

IV. HIS MESSAGE, THE GOSPEL OF GOD.

1. Its Author, God *(Eph. 1:4)*.

2. Its Giver, God *(John 3:16)*.

3. God is its Subject inasmuch as it is His perfections that are set forth in it *(Rom. 3:26)*.

4. How was it received by Paul? *(Gal. 1:11, 12)*.

5. The Content of this Gospel—concerning His Son Jesus Christ. 1:3, 4.

(a) His Eternal Son *(Gal. 4:4, 5; John 1:1)*.

(b) His Name—

Jesus, the human name *(Matt. 1:21)*.

Christ, Anointed, the Divine Name *(Matt. 16:16)*.

Lord, significant of His authority *(Acts 2: 36)*.

(c) His Nature *(Rev. 22:16)*.

In the flesh, of the seed of David, the offspring of David.

In His Deity, the Son of God, the root of David.

The complete picture *(Phil. 2:5-8)*.

V. NOTE SEVEN THINGS ABOUT THE LORD IN VSS. 3, 4.

1. His Deity, Son.
2. His personal Name, Jesus.
3. His Office, Christ the Anointed of God.
4. His authority, Lord.
5. His humanity, the seed of David.
6. His kingship, the Son of David, the only one with right to throne *(Matt. 1:1-17)*.
7. His resurrection *(Rom. 1:4; 4:25)*.

VI. HIS COMMISSION. VS. 5.

1. By whom. The antecedent of whom is the risen Christ. He extends grace to Saul.
2. Received grace. Surely grace was displayed on the Damascus road.
3. Apostleship. Grace first then apostleship, the proper order.
4. The purpose. Obedience of faith among the nations.
5. The motive. His name's sake *(Col. 3:23)*.

VII. THE ROMAN SAINTS. VSS. 6, 7.

1. Among the nations.
2. The called. Not simply an external call but the inward effectual call of the Holy Spirit.
3. Beloved of God. The root of their salvation.
4. Called because beloved.
5. Saints because of the efficacy of the call.
6. The blessing invoked:

Grace—a double-barreled word. Our sin, His mercy.

Peace—Christ in us is our peace.

NOTES

Paul rejects all human authority in matters of faith and duty, and yet professes the most absolute subjection of conscience and reason to the authority of Jesus Christ.—*Lange.*

The second verse teaches that the Gospel is no abrupt innovation or afterthought, but the forethought of God, the fulfillment of His promise, and the desire of all nations.—*Lange.*

Saints are:

Created *(II Cor. 5:17; Eph. 2:10).*
Called *(Rom. 1:7).*
Cleansed *(I Cor. 6:11).*
Commissioned *(II Cor. 5:20).*
Chastised *(Heb. 12:6, 7; II Cor. 6:9).*
Cultivated *(John 15:2; II Peter 3:18).*
Crowned *(II Tim. 4:8; I Peter 5:4).*

—*Tucker.*

"Declared to be the Son of God." Jesus Christ was made or became the Son of David, but He did not become, but was declared, defined, or demonstrated to be the Son of God.—*Haldane.*

Grace is the river flowing from the heart of God. Peace is the resulting consciousness of the filling of the heart of the trusting soul. The river and peace alike come through the Lord Jesus Christ.—*Morgan.*

ILLUSTRATIONS

The Catholic notion of saintship is incorrect. A ritualistic clergyman lecturing said, "There had been only two saints since the Reformation." Only two saints for the last three hundred years! Surely something is wrong here. Thank God! There have been tens of thousands, a great multitude whom no man could number. Saints are men and women in Christ Jesus.—*Watkinson.*

The difference between a saint and a sinner is the Lord Jesus Christ.—*Tucker.*

RESEARCH AND DISCUSSION

When was Romans written? Rom. 1:11, 13; 15: 25, 26, 31.

At what time in his third missionary journey? Acts 19:21; 20:1-3, 22; 24:17.

Who apparently carried this Epistle to Rome? Rom. 16:1, 2.

LESSON NUMBER 3.

ROMANS 1:8-15

"First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world.

"For God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I make mention of you always in my prayers;

"Making request, if by any means now at length I might have a prosperous journey by the will of God to come unto you.

"For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established;

"That is, that I may be comforted together with you by the mutual faith both of you and me.

"Now I would not have you ignorant, brethren, that oftentimes I purposed to come unto you, (but was let hitherto,) that I might have some fruit among you also, even as among other Gentiles.

"I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise.

"So, as much as in me is, I am ready to preach the gospel to you that are at Rome also".

INTRODUCTION

THIS section brings us to the personal salutation. The subject of the passage is the expression of the Apostle's deep personal interest in the Roman Christians. His position was one of considerable delicacy; he was a stranger to them and no doubt they had heard of him from time to time, perhaps as a dangerous man. Now he introduces himself to them:

1. He assured them that they were the constant subject of his prayers.

2. He told them of his desire to see them.

3. He reminds them that he is a preacher of the Gospel and desires to help them spiritually.

4. He declares his readiness to preach the Gospel in their city, the capital of the Empire.

We can profit by Paul's manner of approach to these people. He came up on the heart side of those whom he had never met, but hoped to meet. He did not compromise the truth, yet he wisely withheld his words of correction and reproof for a later time. He aims immediately to get the heart sympathy of his readers, by words of thanksgiving and praise. How tactful. If we are to be helpful to others we must first get their sympathy by finding some point of contact. The Apostle shows his interest in the Roman Christians in two ways.

ANALYSIS

I. HIS DELIGHT IN THEIR RELIGIOUS FAME. 1:8.

1. He thanks God for them. Not flattery but the sincere outgoing of a praiseful heart for His grace in their lives.
2. The personal touch. "My God". In this we see that
   (a) God to him was a living personality, known and loved.
   (b) Note the possessive pronoun, "my" indicating experience and fellowship.
   (c) He acknowledges obligation by giving thanks to God.
   (d) He gave thanks through Jesus Christ *(John 14:6; Col. 3:17)*.
3. The ground of his thankfulness, their faith proclaimed through the world, its reality seen and known.
4. His earnest prayer for them. "Without ceas-

ing making mention of you in my prayers." This carries two ideas: Frequency and importunity.

5. His witness. "God".

6. Whom he serves with his spirit *(I Thess. 5:23; John 4:23)*.

II. HIS DESIRE TO VISIT THEM.

1. His reason for the desire.

(a) To impart some spiritual gift *(Acts 8:17-23; 19:6, 11)*. Others however think he refers only to a spiritual ministry to build them up in the faith.

(b) To strengthen and establish *(Col. 2:6, 7)*.

(c) To be comforted with them by their mutual faith *(Mal. 3:16, 17)*.

1. That he might have fruit among them *(John 15:16)*.

2. Note: he had planned to make the visit but was hindered.

3. He prays for a prosperous journey to them.

III. HIS RECOGNIZED OBLIGATION.

"I am a debtor both to the Greeks and to the barbarians; both to the wise and the unwise" **1:14.**

1. This debt arose out of the grace he received on the Damascus road *(II Cor. 4:6)*.

2. This debt arose out of his call to the apostolate *(I Cor. 9:16; Acts 9:15)*.

NOTES

Paul prays for a prosperous journey. Were his prayers answered? **Abundantly.** First by his miraculous deliverance at Jerusalem, by the marvelous way that God brought him to Rome, so dif-

ferently from what he had expected; yet, he had free transportation, a military guard and best of all God's protecting care on sea and land.

Paul was a debtor to the Gentiles, not on account of anything the Gentiles had done for him, and required of him in return. Christ had saved him and in effect had said to him: "You cannot do anything for Me personally as a return for what I have done for you; I do not ask anything; instead of that I direct you to go at any sacrifice to yourself and speak of Me to the Gentile world." A debt like that which rested upon Paul rests upon all of us who bear the Name of Christ.—*Forrester.*

He was a debtor to the wise, that is to say, the philosophers, as they were called among the Greeks; and to the unwise, or to those who make no profession of philosophy. He knew that both stood equally in need of the Gospel, and that for them all it was equally adapted. This is the case with the learned and unlearned, who are both altogether ignorant of the way of salvation, till it is revealed to them by the Gospel, to which everything, the wisdom as well as the folly of the world must yield subjection.—*Haldane.*

Who began the Church at Rome? Was it Peter, as the Romish Church of today claims? (No apostle began the Church at Rome: but Christians from Rome were all over the Roman world.) Of whom, Gentiles or Jews, was Peter the Apostle? *(Gal. 2: 7-9).* There is not a hint either in Scripture, history, or early tradition, that Peter ever even visited Rome. We know from Romans that Paul had not established the Church at Rome. There is no foundation for the Romish claim.—*Newell.*

ILLUSTRATION

Daniel Webster, the statesman, was once asked in a company of friends, what thoughts had been the most influential for good on his life and character. After a little pause he said with much feeling: "The thought of my accountability to God." Verily, this is a sobering thought. But Romans 1:14 and 15, suggests another thought that ought to influence our lives, namely, the thought of our accountability to man.—*Lee.*

RESEARCH AND DISCUSSION

What was the effect of this Epistle upon the Roman saints? Acts 28:14, 15.

Were there any disorders among the Christians at Rome, that Paul desired to check by this Epistle? 16:17, 18; 11:17, 18, 25; 14:1-4, 10, 13, 19; 15:1-5.

LESSON NUMBER 4.

ROMANS 1:16, 17

"For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.

"For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith".

INTRODUCTION

THESE two verses constitute the fundamental thesis of the Book. This is evident from the frequent occurrence of its leading words throughout the Epistle. The "Gospel" occurs ten times, the "Lord Jesus Christ" occurs thirty-two times, "Lord" thirty-one times, "Christ" alone thirty-three times, and "Jesus" but twice. The word "power" occurs just twelve times, while the Name of God is found one hundred and thirty-eight times, "salvation" twice, "believeth" fifteen times, "to the Jew first" three times, the "Jew" eight times, "Gentile" or "Gentiles" twenty-eight times, "righteousness" occurs forty-four times, while "just", "justify" and "justification" are found twenty times. These verses point the way to the study of the teachings of this great Epistle.

There are three "fors" in this lesson. The first "for" explains the eagerness of this man Paul for the Gospel, and the second "for" gives his basis in the wonderful adaptation of the Gospel to the needs of the entire race. The third "for" reveals the wonderful intellectual and spiritual depths of this Gospel.

This lesson falls naturally into seven divisions:

The Gospel:

1. Its power: the power of God.
2. Its purpose: the salvation of men.
3. Its availability: to everyone that believeth.
4. Its universal application: the whole race, Jew and Gentile.
5. Its character: not a reasoning but a revelation.
6. Its content: the righteousness of God.
7. Its operation:
   It is progressive: from faith to faith.
   It is practical: the just shall live by faith *(Hab. 2:4; Gal. 3:11; Phil. 3:9; Heb. 10:38)*.

ANALYSIS

I. THE PROPOSITION STATED: "I AM NOT ASHAMED OF THE GOSPEL".

The background of this statement:

1. The Gospel was everywhere spoken against *(Acts 2:13; 4:1-3, 17, 18; 5:17, 18, 40)*.
2. The Gospel was foolishness to the Greek *(I Cor. 1:23)*.
3. The Gospel was a stumbling block to the Jew *(I Cor. 1:23)*.
4. The Gospel runs counter to the natural tendencies of the human heart *(Mark 7:21-23)*.
5. The Gospel arouses antagonism by stripping a sinner of his righteousness *(Rom. 3:9, 10)*.
6. The subject of the Gospel message was crucified as a criminal *(Mark 15:32)*.

II. THE REASON FOR HIS ENTHUSIASM STATED: "IT IS THE POWER OF GOD UNTO SALVATION."

1. It is the Power of God. Rome, being the

personification of power in the ancient world gives this statement a peculiar force. Men need power unto salvation *(Rom. 5:6)* and the Gospel supplies that which is lacking in all human schemes and systems for self-improvement. Human beings have not failed of salvation through lack of effort but through lack of power. But the Gospel is the Gospel of the power of God available for helpless men.

2. This power is unto salvation. "Salvation is the great inclusive word of the Gospel, gathering into itself all the redemptive acts and processes: as Justification, Redemption, Grace, Propitiation, Forgiveness, Sanctification and Glorification." This Gospel is the power not unto reformation but salvation.

3. This salvation is for everyone that believeth. Faith links impotence to omnipotence. The fall of man began with unbelief, his redemption provides that he take the step of faith. Faith as the link between impotence and omnipotence is illustrated in the story of the man at the pool in John 5.

4. This salvation is to the Jew first, then the Greek. Not preference but precedence. Why the precedence?

1. To magnify the grace of God as the Jews were the most guilty in the crucifixion of Christ.

2. To show the power of the Gospel. They were chief sinners.

3. To furnish an example of God's plan. It was fitting that the Gospel be preached first where the great transaction took place on which it was founded and established.

III. THE GOSPEL: THE REVELATION OF THE RIGHTEOUSNESS OF GOD.

This is one of the most important expressions to be found in all Scripture. It is inseparably connected with the argument of the Apostle. Note what it is not.

1. It is not the attributes of God. It would not be good news for a guilty soul to learn that God was absolutely holy and just.

2. It is not the righteousness of Law-keeping. This is not sufficient *(Rom. 3:19, 20)*.

3. It is not the righteousness of the good works of the moralist *(Rom. 3:10)*.

4. It is not the changed character of the believer. It is not changed enough *(I Cor. 1:30; I John 3:2)*.

5. It is God's own righteousness which He undertakes to impute to men by faith whereby His own perfect righteousness covers the imperfect righteousness of believing saints *(I Cor. 1:30; Rom. 3: 21, 22; 5:19; II Cor. 5:21)*. This is made possible through Jesus Christ.

IV. THE RIGHTEOUSNESS OF GOD IS UNIQUE.

1. In its Author. It is a Divine and infinitely perfect righteousness wrought out by God Himself and imputed to us by faith. It is not a creature righteousness, but a righteousness from the Creator. This righteousness was wrought out by Christ and becomes ours by faith.

2. It is two-fold. It fulfils both the precept of the Law and suffers its penalty. It provides not only for our transgressions, but also for our imperfections and shortcomings. Jesus Christ our Sanc-

tification has infinitely satisfied the claim of God and we are saved by His death and justified for ever by His life *(Rom. 4:25)*.

3. In its duration. It differs from all other righteousness. The righteousness of angels or of Adam could only be of avail while it continued to be performed. The Law was binding on them every instant of their existence. The moment they transgressed, the advantages from their previous obedience ceased. But this righteousness brought in by His Son is an everlasting righteousness, performed in a limited time, but everlasting in its benefits to those who accept it by faith.

4. Its tremendous influence.

1. It is the ground of the reconciliation *(Rom. 5:10)*.

2. It is the ground of Christ's intercession for sinning believers *(I John 2:1)*.

3. It is the foundation of the New Jerusalem *(Rev. 21:22)*.

4. We gain more through Christ than we lost in Adam *(Rom. 5:17-21)*.

V. THIS RIGHTEOUSNESS IS REVEALED TO FAITH.

This righteousness made available for faith is revealed to faith when it is exercised by the sinner *(Rom. 3:26)*.

NOTES

The righteousness of God is neither an attribute of God, nor the changed character of the believer, but Christ Himself who fully met in our stead and behalf every demand of the Law, and who is by

the act of God called imputation, made unto us righteousness.—*Scofield.*

The believer is now, by Grace shrouded under so complete and blessed righteousness that the Law from Mount Sinai can find neither fault nor diminution therein. This is that which is called the righteousness of God by faith.—*John Bunyan.*

"The righteousness of God is that righteousness which His righteousness requires Him to require."

The righteousness of God is illustrated in the coats of skins of Genesis 3:21, the wedding garment of Matthew 22:11-13.

No wonder John Bunyan exclaimed, "Thank God, my righteousness is in Heaven whence none can take it from me, and where I cannot get at it to spoil it."

ILLUSTRATION

A working man had trouble with his eyes, and consulted his doctor, who said, "There are two cataracts growing over your eyes, and your only hope of preserving your sight is to go and see Dr. ——. I would advise you to go at once; and don't forget to take several pounds in your pocket, for you might find the fee heavy." The working man had twenty pounds in the bank, and drew it out. The specialist examined his eyes and then said: "I am not sure whether you can pay the fee? I never take less than a hundred guineas." Then said the working man, "I must go blind, and remain so." The specialist replied: "You cannot come up to my terms, and I cannot come down to yours, but there is another way open—I can perform the operation gratis." So you can not come up to the requirements of God's holy Law, neither can God abate

His claims, and come down to the level of our plan in accepting anything that man may think sufficient. But He can and does act on another ground, that of Grace.—*Lee in "Outlined Romans."*

RESEARCH AND DISCUSSION

Paul and the Gospel. I Tim. 1:12-16; II Tim. 1:8, 12.

Paul and the righteousness by faith. Phil. 3: 4-9.

Abraham an illustration of the righteousness by faith. Rom. 4:1-4, 13-32.

LESSON NUMBER 5.

ROMANS 1:18-32

"For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness;

"Because that which may be known of God is manifest in them; for God hath shewed *it* unto them.

"For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, *even* his eternal power and Godhead; so that they are without excuse:

"Because that, when they knew God, they glorified *him* not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened.

"Professing themselves to be wise, they became fools,

"And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things.

"Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves:

"Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen.

"For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature:

"And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet.

"And even as they did not like to retain God in *their* knowledge, God gave them over to a reprobate mind, to do those things which are not convenient;

"Being filled with all unrighteousness, fornication, wickedness, coveteousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers,

"Backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents,

"Without understanding, covenantbreakers, without natural affection, implacable, unmerciful:

"Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them".

INTRODUCTION

"WE turn now from 'righteousness revealed' to 'wrath revealed'. From the Gospel of Christ to the godlessness of men. From the glory of the Son of God to the shame and sins of the sons of men. From the glory of the upper world to the horror of the underworld. From a Son in God's likeness to sinners in man's likeness. From a Son who always 'walked after the Spirit' to men who walk always 'after the flesh.' From God's Son revealed in the 'seed of David,' to the offspring of Adam. We turn from grace to disgrace and from unspeakable love to unutterable lust. From spirit to flesh, and from the spiritual to the carnal. From the disclosure of the remedy to the diagnosis of the disease."—*Tucker.*

ANALYSIS

I. THE REVELATION OF GOD'S WRATH. VS. 18.

1. The wrath of God. There is a widespread tendency today to ignore God's wrath and to forget that Scripture says, "It is a fearful thing to fall into the hands of the living God" *(Heb. 10:31)*. Modern preaching conveys the notion that there is nothing in God to be afraid of. But the wrath of God must be preached if grace is to be properly valued. God's wrath is His holiness in action and it is one of the Divine perfections.

2. The wrath of God revealed. Only by revelation can we know of the righteousness of God. Only by revelation do we know the Divine wrath. The natural mind is inclined to deny both rev-

elations. From Genesis to Revelation the wrath of God is revealed against sin. From the Garden to the Lake of Fire the revelation is consistent.

3. Revealed against certain men: The ungodly and the unrighteous. These words are not synonomous, but refer to impiety and immorality of which the Gentiles were guilty. Both of these sins are objects of Divine displeasure.

4. The attitude of these men toward the truth. "Hold the truth in unrighteousness." Literally, "hold it down." While retaining his sense of right and wrong, yet he is unwilling to walk in the light, refusing to give the truth a place in his life. 1:28.

II. THE REASONS FOR GOD'S WRATH. VSS. 19, 20.

The Apostle now anticipates and meets an objection. The Gentiles might reply that they had never had God's Word as the Jews had and therefore were excusable. The answer is that God has displayed Himself sufficiently in His works of creation so as to render them without excuse.

1. They had the witness of creation. vs. 19.
   (a) A daily witness, universal in its message *(Ps. 19:1-6)*.
   (b) This knowledge of God was from the beginning.

NOTE: Every group of people today are national and racial backsliders from the knowledge of the true God. Out of this God-forsaking and God-forgetting have come all the human philosophies and idolatries that affect mankind today.

2. They had an inward knowledge of God, manifest to their reason and conscience. Though this

rendered them without excuse it is not said or implied that it was sufficient to convey a saving knowledge of God.

3. They are without excuse. Having seen the attributes of God revealed in creation they should have sought to know this God, instead they did not "like to retain God in their knowledge."

III. THE JUSTICE OF GOD'S WRATH. VSS. 21-23.

1. "When they knew God they glorified Him not as God, neither were thankful."

(a) They did not recognize His divine perfections.

(b) They did not acknowledge Him as the source of all good.

(c) NOTE: The first step toward apostasy was negative, they simply neglected.

2. Became vain in their imaginations, reasonings or speculations. "They indulged in pleasing speculations, specious reasonings, subtle and frivolous conclusions."

3. Their foolish heart was darkened *(Eph. 4: 17-19)*.

Their souls lost all right apprehensions of the Divine character and perfections, and they were, hence, able to worship as gods, birds, beasts and creeping things. Foolish here means both senseless and wicked. 10:19.

4. Professing wisdom they became fools. vs. 22.

"Making the highest pretentions to wisdom they exhibited the greatest folly. That rational creatures instead of reverencing the God who reveals Himself in all His works, should worship creatures

inferior to themselves, even brute beasts, and offensive reptiles is the most humbling and melancholy evidence of the imbecility and ruin of our race."—*Hodge.*

The further men have departed from the teachings of Divine Revelation, and the more they have relied upon their own understanding, the more deplorably besotted and foolish they have become.

5. Changed the glory of God into the corruptible image of man. The incorruptible God is changed by the foolish imaginings of men into a god made in their own image. This is being done today to the confusing of the cause of Christ and the destruction of the testimony of the Church. Men have ever forsaken the God of the Scriptures for a god cut down to their size and according to their specifications.

6. The next stage, birds, four-footed beasts and creeping things *(Ps. 135:15-18).*

Greater folly than this was never shown. Philo says that the whole land of Egypt was covered with temples and groves, dedicated to dogs, wolves, lions, land and water animals, crocodiles, birds, et cetera. In the foregoing description of the Gentile world the justice of the wrath of God is abundantly justified.

IV. GOD ABANDONS THE GENTILES. VS. 24.

Note: In this connection it is important to note and distinguish between two things, namely, God's abandonment and the effects of that abandonment. **The abandonment proceeded from Divine justice; the effect from human depravity.** The corruption

into which they were plunged was the corruption of their own hearts. To make the sinner thoroughly depraved does not necessitate the injection of more sin but simply the removal of Divine restraint *(Mark 7:21-23)*. God will some day abandon Christendom to its cults and its sins *(II Thess. 2: 3-12)*.

V. THE EFFECTS OF GOD'S ABANDONMENT. VSS. 25-32.

1. They changed the truth of God into a lie. Idolatry is a lie.

2. God gave them up to vile affections. Vss. 26, 27.

3. God gave them up to a reprobate mind—a mind judicially blinded and incapable of moral and spiritual judgment. Such lack of discernment leads to practical unrighteousness.

4. A threefold abandonment:
   (a) In verse 24 He gave them up to dishonor their bodies.
   (b) In verse 26 He gave them up to vile passions.
   (c) In verse 28 He gave them up to a reprobate mind.

5. The effects of this threefold abandonment:
   (a) Filled with all unrighteousness.
   (b) Became haters of God. Cf. 1:30 with 1:21.
   (c) Became incorrigible. Vs. 32. Jer. 2:5.

NOTES

Why such a description of the revolting details of the social life of the ancient world?

1. To show how awful is the sin of idolatry: such is its recompense.

2. To exhibit the corruptness and falsity of pagan religions where such things are practiced.

3. To afford a solemn warning for all time of the fearful consequences of being given up of God.

4. To remind the Roman saints of what a living death they had been delivered from.

5. To portray the real condition of the world when the Gospel was first given.

Christ came in the fulness of time in many respects.

OBSERVATIONS

1. What a proof of the Divine inspiration of the Scriptures. A summary of man's moral history such as man himself would not have written.

(a) Man just entering upon such a path of declension would have repudiated the possibility of sinking so low.

(b) Man already in the depths would have been incapable of tracing out the causes which preceded it.

NOTE: In his heart: no use for the Creator.
In his mind: a fool.
In his acts: a beast.

2. How marvelous the Grace of God in providing salvation for such men.

A great change has come over the professing church's conception of the peril of the heathen world, as will be seen by the following statement: "Now the motive behind modern missionary enterprise is not to rescue a heathen world from the wrath of God and everlasting punishment, but to enlighten them, and lead them to share with us the

glorious blessings and privileges of the Christian faith here and now, for present and temporal advantage." All this sounds learned and charitable, but it is both unscriptural and paralyzing to Christian effort.—*Lee.*

RESEARCH AND DISCUSSION

Compare Romans 1:18-32 with Jude.

Compare Romans 1:24, 26, 28 with Genesis 6:3; I Samuel 16:14; 15:23; Ephesians 4:19.

Compare Romans 1:18 with II Timothy 3:1-9.

LESSON NUMBER 6.

ROMANS 2:1-16

"Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things.

"But we are sure that the judgment of God is according to truth against them which commit such things.

"And thinkest thou this, O Man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God?

"Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?

"But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God;

"Who will render to every man according to his deeds:

"To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life:

"But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath,

"Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile;

"But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile:

"For there is no respect of persons with God.

"For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law;

"(For not the hearers of the law *are* just before God, but the doers of the law shall be justified.

"For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves:

"Which shew the work of the law written in their hearts, their conscience also bearing witness, and *their* thoughts the mean while accusing or else excusing one another:)

"In the day when God shall judge the secrets of men by Jesus Christ according to my gospel".

INTRODUCTION

HAVING shown in the first chapter that the immoral Gentile is destitute of God's righteousness, he now summons the respectable man to the bar *(Luke 18:11)* both the religious Jew and the pagan moralist. They have looked down from their supposed lofty moral heights upon the awful sins of the times and have condemned them. Paul now shows that they too, in spite of their profession of morality are under the just condemnation of God.

ANALYSIS

I. MAN IS SELF CONDEMNED. 2:1.

1. The standard of judgment: men's natural standard.

2. This standard puts all under condemnation.

3. The accused, the accuser and the witnesses are all guilty *(Rom. 3:23; John 8:7)*.

II. GOD JUDGES ACCORDING TO THE TRUTH. 2:2-5.

1. God's judgment is according to truth *(John 14:6; Acts 17:31; John 8:15, 16)*.

2. He summons the whole race to the bar of God. "O Man".

3. He warns him of the certainty of judgment. 2:3; Heb. 2:3.

4. The question: 2:4—Despisest thou the riches of His

Goodness
Forbearance
Longsuffering? *(II Peter 3:8, 9)*.

5. The abuse of the goodness of God:
   (a) Should lead to repentance.
   (b) To many it becomes a license to sin.

6. He charges them with treasuring up wrath against the day of judgment.
   (a) Their hard and impenitent hearts *(Heb. 3:8)*.
   (b) Note the treasures of humanity:
      1. In heaven *(Matt. 6:19-21)*.
      2. In the books—wrath *(Rev. 20:12)*.

7. The day of wrath and revelation of righteous judgment. 2:5; Rev. 6:17; Acts 17:31; Amos 5:18.

NOTE:

There is a correlation here between **riches of goodness** and **treasures of wrath.** The richer the goodness rejected the greater the wrath stored up.

III. GOD'S JUDGMENT IS ALSO ACCORDING TO DEEDS. 2:6-20.

In this day of good works men want this kind of a judgment but they will find themselves condemned.

1. According to their deeds. 3:9-20; 3:23.
2. Two classes noted:
   (a) Those who seek the things above—eternal life *(Col. 3:2)*.
   (b) Those who obey not the truth—indignation and wrath on God's side and tribulation and anguish for the condemned.
3. To every man that doeth evil—Jew and Gentile. 2:9.
4. The white throne judgment a judgment of works *(Rev. 20:12, 13; Eph. 5:6; II Cor. 11:15; II Tim. 4:14; I Pet. 1:17; Rev. 18:6)*.

5. The Jew, first in privilege and first in judgment. 2:9.

IV. GOD'S JUDGMENT IS WITHOUT RESPECT OF PERSONS. 2:11-16.

1. No favoritism in God's court. Not always true of earthly courts.
2. The Jew and the law. 2:12, 13.
   (a) Takes pride in his possession of the Law. 9:1-4.
   (b) Sinned in the Law. Why? Couldn't help it. 7:24.
   (c) He will be judged and condemned by the Law. 3:20.
   (d) How then can a Jew be saved? Formerly by the sacrifices but now only by accepting the Lamb of God *(John 1:29; Acts 4:12)*.
3. The Gentile and the Law. 2:14, 15.
   (a) Have not the Law.
   (b) Do by nature the things contained in the Law—moral sense.
   (c) This Law they disobey.
   (d) They show the work of the Law written in their hearts.
   (e) Two witnesses against them: conscience and thoughts. 2:15.
4. The coming judgment. 2:16.
   (a) God will judge secrets *(Eccl. 12:14)*.
   (b) He will do it by Jesus Christ *(John 5:22; Acts 17:31)*.
   (c) This is the truth—"according to my Gospel."

NOTES

Men are to be judged.

The ground of judgment are their works.

The standard of judgment is their knowledge of sin.

If Christ is rejected as Saviour this too will condemn them *(John 3:18)*.

There is a sense of justice in every right-hearted man's bosom that demands that iniquity should be punished. That is not simply the teaching of the Bible. It is written just as plainly on the tablets of man's heart as it is on the pages of the sacred Book.—*Goodchild.*

Romans 2:1. His judgment of what is wrong in others shows that he knows the difference between right and wrong. When therefore the light of the day of judgment reveals the wrong that is in himself there is no need to establish his guilt for his own judgment has already condemned him.

The heathen are not to be judged by a revelation of which they have never heard. But as they enjoy a revelation of the Divine character in the works of creation and of the rule of duty in their hearts, they are inexcusable. They can no more abide the test by which they are tried than we can stand the application of the severer rule by which we are to be judged. Both classes need a Saviour.

ILLUSTRATION

Probably we are not of the mind of the Frenchman of the old regime who thought that the Almighty would hesitate before He condemned a marquis. But are we as clear as we ought to be on this point?

What about the member of an excellent and useful family who has never cared for Christ? A rel-

ative of saintly people who associates with the good? A mind full of practical energy, of literary grace and skill, a mind capable of deep and subtle thought, of generous words and even good deeds? A man charming, entertaining and informing? A man of culture, a man of genius, shall none of these things weigh in the balance? But has he done the will of God? The goodness of God should lead him to repentance otherwise Acts 4:12 and John 3:18 must apply.

RESEARCH AND DISCUSSION

Why is God waiting? Rom. 2:4; II Peter 3:9.

What are many men doing while God is waiting? II Peter 3:3, 4; Jude.

The error of the Jews the basis of their false hopes and false pride. 2:13.

LESSON NUMBER 7.

ROMANS 2:17-24

"Behold, thou art called a Jew, and restest in the law, and makest thy boast of God,

"And knowest *his* will, and approvest the things that are more excellent, being instructed out of the law;

"And art confident that thou thyself art a guide of the blind, a light of them which are in darkness,

"An instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law.

"Thou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal?

"Thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege?

"Thou that makest thy boast of the law, through breaking the law dishonourest thou God?

"For the name of God is blasphemed among the Gentiles through you, as it is written".

INTRODUCTION

THE Apostle anticipates the plea of both Gentile and Jew. The Gentile will plead his morality, the Jew his religion, and thus they will seek to cover their guilt as Adam and Eve hid their nakedness with fig leaves.

The Jews boast of their religion, making themselves a privileged class *(Rom. 2:17-20)*. Their boasting is nullified by God's findings, namely, that their lives remain unaltered by their religious profession.

Let us note the claim of the Jew, and God's refutation.

ANALYSIS

I. THE JEW AND HIS FIVEFOLD ADVANTAGE. 2:17, 18.

1. Rested in the Law. He acted as if that rev-

elation of duty was a protection rather than a sentence. Note his advantage:

(a) Other nations had spent years in building up their moral philosophies. The Law furnished the Jew with all he required. He did not need to study pagan ethics.

(b) He had entire confidence in it as a Divine and holy rule. He relied upon it. Within the pale of Judaism he was safe. He rested in the wrong thing *(Heb. 4:8, R. V.)*.

2. He made his boast of God. They gloried in the fact that Jehovah was their God and they His people. The Gentiles were without God and without hope. But the Jews regarded themselves as God's people in such a sense as to be sure of His favor no matter how they acted.

3. They knew His will. They understood the Divine requirements of conduct. Not vague as that of the Gentiles but definite knowledge *(Ps. 147:19, 20)*.

4. They approved the things that were excellent. A sense of moral discrimination flowing from their knowledge of God's will.

5. They were instructed out of the Law. Referring to the early instruction of childhood. Every Jew was well instructed in the Law and its standards.

II. THE JEW AND HIS FIVEFOLD CLAIM TO SUPERIORITY. 2:19, 20.

1. A guide to the blind. This was the mission of the Jew but he had been false to it. The blind were the heathen who in spite of their boasted

wisdom, philosophies and mysteries were utterly ignorant of God *(Ps. 119:105)*.

2. A light to those in the dark. The Jews were confident of this but they themselves had gone blind and their light had become darkness and John was sent to tell them Light was in their midst *(John 1:7)*.

3. A teacher of babes *(Gal. 3:24)*. The Jews were intended as pedagogues. As the Law was to be their pedagogue to lead them to Christ so they were to be pedagogues to the world and lead them to the knowledge of the one true God. They had failed in this.

4. An instructor of the foolish *(Matt. 7:26; 25: 2-8)*. They failed in this.

5. They had the form of knowledge and truth in the Law. Form is used here in the sense of pattern, a rule to live by. How deep the sin and guilt of the Jew in sinning against such privileges and advantages.

III. THE JEW AND HIS FIVEFOLD FAILURE. 2:21-24.

1. He taught not himself. While flattering themselves that they were the especial objects of God's favor and the teachers of the world they taught not themselves *(Ps. 50:16-21; Matt. 23:2-8; Matt. 21:31)*.

2. He himself was a thief and adulterer *(Ps. 50: 16-18; John 8:3-11; Luke 18:11)*.

3. He abhorred idols but committed sacrilege.

Note: The Apostle has in view the pillage of the idol temples. The meaning is: "Their horror of idolatry does not go to the length of preventing them from hailing as a good prize the precious

objects which have been used in idolatrous worship, when they can make them their own."—*Godet.*

4. He dishonored God. The Jews gloried in the Law as their great national distinction, yet they were flagrant violators of it, which was not only inconsistent with their glorying but dishonoring to their God.

5. He caused the Gentile heathen to plaspheme God. The charge here is not that Israel blasphemed the Name of God, but that they gave occasion to the heathen to blaspheme, not by any one particular sin, but a general breach of God's Law *(Is. 52:5).*

IV. THE VERDICT.

The Jews were not only chargeable before God for their own sins, but they also were chargeable for the blasphemy of the Gentiles. The conclusion is that the guilt and righteous condemnation of the Jews is established by the Law which they have broken.

NOTES

"Thou that preachest a man should not steal, dost thou steal?" Throughout the ancient world the Jew was looked upon as the arch-thief, using every cunning device known to the money-lender to part his clients from their wealth.—*Ironside.*

Abhorring images the Jew often acted as a go-between in disposing of idols stolen from the temples of conquered peoples and those ready to purchase them in other places. He was even charged with systematically robbing temples and then selling the images.—*Ironside.*

ILLUSTRATION

A fountain pen agent had spent half an hour with a prosperous merchant commending the use of that article, had secured an order for 500, and was writing the order down in his note-book, when the merchant exclaimed, "Hold on, sir, I cancel that order," and turned to wait on a customer. The commercial left the shop in disgust. Later, the merchant's book-keeper said, "Why did you cancel that fountain pen order?"

"Why?" said the man, "because he talked fountain pens to me for half an hour, using a number of forcible arguments, **and then booked my order with a lead pencil." His practice did not agree with his profession.**

RESEARCH AND DISCUSSION

Did outward profession avail anything for the Jews? 2:28.

Will it avail for the Christians? Rev. 3:1; II Tim. 3:5; Titus 1:16.

Outward religion. Matt. 7:21-27; Luke 18:9-14.

LESSON NUMBER 8.

ROMANS 2:25-29

"For circumcision verily profiteth, if thou keep the law: but if thou be a breaker of the law, thy circumcision is made uncircumcision.

"Therefore if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision?

"And shall not uncircumcision which is by nature, if it fulfil the law, judge thee, who by the letter and circumcision dost transgress the law?

"For he is not a Jew, which is one outwardly; neither *is that* circumcision, which is outward in the flesh:

"But he *is* a Jew, which is one inwardly; and circumcision *is that* of the heart, in the spirit, *and* not in the letter; whose praise *is* not of men, but of God".

INTRODUCTION

THE Apostle now pursues the Jew into his last retreat, in which he imagines himself most secure, the rite of circumcision. This was the stronghold of the Jew, for

1. It ante-dated Moses and the Law, going back to Abraham.

2. It was a rite that separated him from other nations.

3. It was the seal of an everlasting covenant.

4. He thought it entitled him to preferential treatment at the hand of God.

Paul now attacks this showing that circumcision itself was not an advantage but only the sign and seal of advantage.

ANALYSIS

I. CIRCUMCISION IS VALUELESS IF THE LAW IS BROKEN. 2:25.

Here Paul discusses circumcision from the stand-

point of the Jew who attached to it a saving value.

1. Circumcision profiteth if. The profit of circumcision depended upon an impossibility—the keeping of the Law. Circumcision was only an incentive to holiness not holiness itself.

2. If thou keep the Law. This is a hypothetical statement for the Law could not be kept by sinful man *(Rom. 7)*. There were only two ways open to the Jew:

1. To be justified by the works of the Law *(Rom. 3:20)*. This was impossible.

2. To be justified by faith *(Gal. 3:6, 7)* Then having the circumcision of the heart he would not need the circumcision of the flesh. Circumcision had no saving value for certain sins cut them off regardless of circumcision. Illustration: Achan.

II. THE KEEPING OF THE LAW MORE IMPORTANT THAN CIRCUMCISION. 2:26.

Here is another example of hypothetical reasoning, like the preacher who says, "Now for the sake of argument let us suppose, et cetera." Paul does not say here that the uncircumcised can keep the Law but simply supposes for the sake of argument that he may bring out an important point *(Rom. 2:13)*. Before God neither circumcision nor uncircumcision avails.

1. If a circumcised Jew broke the Law he thereby becomes as the uncircumcised before God. 2:25.

2. If the uncircumcised Gentile keeps the Law he thereby becomes of the circumcision before God. The judgment of God is based upon His standard of righteousness and not upon mere external ad-

vantages. He finds both Jew and Gentile guilty of breaking the Law.

III. THE CIRCUMCISED WOULD BE CONDEMNED BY THE UNCIRCUMCISED. 2:27.

Paul continues reasoning on the same supposition as in the preceding verse and draws from it another conclusion: If the Gentile who is uncircumcised keep the Law, he would not only be justified, notwithstanding he was uncircumcised, but he would condemn the unrighteous circumcised Jew. The comparison is drawn to show that the circumcised transgressor would appear much worse because of the superior advantages he has enjoyed *(Matt. 12:41, 42)*.

IV. PAUL SUMMARIZES HIS TEACHING AND DEFINES THE CIRCUMCISION WHICH IS WELL PLEASING TO GOD. 2: 28, 29.

1. His exposition of the true Jew.
   (a) What he is not.
      1. Not outwardly, no externalities can make a true Jew.
      2. A picture of an outward Jew *(Phil. 3:4-6)*.
      3. God's judgment of the matter *(Rom. 9:6; James 2:18)*.
   (b) What he is.
      1. He is a Jew inwardly if he is a true Jew.
      2. God's picture of an inward Jew *(Luke 2: 25-32, 36-38)*.
2. Paul's exposition of circumcision.
   (a) What it is not.

G.M. ELLIOTT LIBRARY
Cincinnati Christian University

1. Not merely of the flesh, in the letter as the outward Jew.

(b) What it is.

1. Of the heart and the spirit. This produces an inward love for God, an inward separation from defilement, an inward obedience and respect for the covenant.

CONCLUSION

The purpose and argument of this whole chapter is to show that both Jews and Gentiles are sinners, violators of God's Law, and consequently could not be justified on the ground of works. Therefore they are shut up to faith in Christ. No matter how superior their advantages, they were not exempt from the judgment of God.

NOTES

Solemn is the warning of this lesson that the whole ceremonial of Christianity may be correctly observed without the doer being acceptable to God.

It was the temptation of Israel of old to put circumcision in the place of faith, love, and holiness, instead of in its right place, as the Divine imperial seal upon the covenant of Grace. It is the temptation of some Christians now to put Baptism and the Lord's Supper in the place of spiritual regeneration, and spiritual communion, rather than in their right place as Divine imperial seals on the covenant which guarantees both to faith.—*Moule.*

RESEARCH AND DISCUSSION

Abraham and circumcision. Rom. 4:9-12.

The Galatians and circumcision. Gal. 5:1-15.

LESSON NUMBER 9.

ROMANS 3:1-8

"What advantage then hath the Jew? or what profit *is there* of circumcision?

"Much every way: chiefly, because that unto them were committed the oracles of God.

"For what if some did not believe? shall their unbelief make the faith of God without effect?

"God forbid: yea, let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged.

"But if our unrighteousness commend the righteousness of God, what shall we say? *Is* God unrighteous who taketh vengeance? (I speak as a man)

"God forbid: for then how shall God judge the world?

"For if the truth of God hath more abounded through my lie unto his glory; why yet am I also judged as a sinner?

"And not *rather,* (as we be slanderously reported, and as some affirm that we say,) Let us do evil, that good may come? whose damnation is just".

INTRODUCTION

AT the end of the preceding chapter the Apostle closes his argument showing the need of the righteousness of God, by the lack of righteousness on the part of both Jew and Gentile. Now instead of summing up his conclusions, he digresses a little to answer some possible objections, that every mouth might be stopped *(Rom. 3:19).*

This chapter consists of three parts:

1. The objections of the Jew. 1-8.

2. The Divine verdict: the impossibility of legal justification. 9-20.

3. The righteousness of God manifested apart from the Law. 21-31.

The Jewish objections against the Apostle's doctrine are met and refuted:

Obj. 1. Paul's doctrine must be false if it led to the conclusion that the Jew had no advantage over the Gentile. vs. 1.

Reply. The Jew did have an advantage over the Gentile but not in connection with salvation. vs. 2.

Obj. 2. If Paul's doctrine were correct, it would destroy the validity of the Scriptures, and make of none effect the faithfulness of the One who gave them. God had promised to be the God of the Jews, their unbelief would not nullify His promises. vs. 3.

Reply. God's veracity must not be questioned; even though every man is made a liar. God makes even the wrath of man to praise Him.

Obj. 3. If man's unfaithfulness and sin lead to God being glorified, how can He justly punish the sinner for it? vs. 5. *(cf. Rom. 9:19).*

Reply. 1. The objection untenable for if correct it would deprive God of the right to judge. vs. 6.

2. The objection is then turned against those who made it. vs. 7.

3. The awful conclusion, to which the objection logically leads, proves to be erroneous. vs. 8.

ANALYSIS

I. HAS THE JEW ANY ADVANTAGE OVER THE GENTILE? 3:1.

The Divine verdict was that both Jew and Gentile would be judged by their works and knowledge of the Divine will and that both would be condemned.

Then the Jew wonders how the oracles, the covenants and the rite of circumcision could possibly be of advantage. This is treated in the next verse.

The second question of verse 1 is expounded in the fourth chapter.

Paul sees the necessity of answering this objection for if the advantages of the Jew only increased his condemnation then they were pernicious according to his reasoning.

II. THE SCOPE OF THESE ADVANTAGES. 3:2.

The inference of the Jews was erroneous. It is true that these advantages did not save but they were valuable in that they were the marks of the peculiar love and care of God while other nations had gone astray.

The "oracles" were the chief advantage. The word "oracle" refers to the communications of God contained in the Old Testament Scriptures.

WHY WERE THEY GIVEN?

1. To serve as a testimony to God.

2. To identify the Messiah when He appeared *(John 1:45)*.

3. To serve as a proof of the Divine origin of Christianity, for there is a marked resemblance between shadow and substance, type and anti-type, prophecy and fulfillment.

4. To give to the Jews a knowledge of the will of God that would eventually lead the nation to salvation in Christ when the Messiah should appear *(Gal. 3:24, 25)*.

The Jew had an immense advantage over the Gentile in having the Word of God even though that advantage did not include unconditional salvation.

III. THE SECOND OBJECTION: IF PAUL'S DOCTRINE WERE TRUE IT WOULD DESTROY THE FAITHFULNESS OF GOD. 3:3.

This objection rose from the misapprehension of the Jew of his real place before God *(Matt. 3:9)*. He thought he was an exception to the Divine verdict that all are guilty.

In the question is the answer to the objection. The faithfulness of God is not made void by the failure of some, for there was a remnant according to the election of Grace who saw their advantages in the proper light and used them. Illustrations: Anna, Simeon, the disciples, many Jews in the early Church. They all enjoyed the blessing of the Abrahamic Covenant through the promised Seed *(Gal. 3:16)*.

The mistake of the Jew was in expecting the blessing because of his faith in the Divinity of the oracles whereas it must come through acceptance of the promised Seed.

IV. GOD'S VERACITY MUST NOT BE QUESTIONED. 3:4.

1. God forbid. The faithfulness of God must be held fast even though it made every man a liar. Note two things:

1. The rejection of the objection as false.
2. The rejection of the objection as impious.

2. As it is written. The Apostle appeals to the case of David who acknowledged the justice of God in his own condemnation and confesses, "Against Thee only have I sinned." Here God is seen as the accuser of David who had abused the favors

he had received and David acknowledges the righteousness of his Judge. God had extended to the Jews His favors and they had requitted Him only with sin, but unlike David they would not repent and acknowledge the righteous verdict of God.

V. IF OUR UNRIGHTEOUSNESS GLORIFIES HIS RIGHTEOUSNESS THEN IT IS WRONG FOR HIM TO PUNISH US. 3:5.

It is true that the sin of man does exalt the Divine virtues by contrast. It is argued that if unrighteousness in man magnifies God's righteousness, therefore, God would be unrighteous in taking vengeance on sin. It is difficult to understand such reasoning but the natural mind is so darkened by sin that it has left on record many examples of fantastic reasoning.

I speak as a man. Paul here is repeating the arguments of uninspired natural men who blinded by their sin and the god of this world are hopelessly muddled in their thinking *(II Cor. 4:3, 4)*.

VI. THE THREEFOLD REPLY. 3:6-8.

1. Verse 6 shows the logical end of the objector's argument. If their objection was well founded it would divest God of His character as Judge of the world. But this would subvert all order, repudiate all Scriptures, obliterate all moral distinctions and overthrow the very foundation of all piety.

2. Verse 7 is not a reiteration of verse 5 nor a new objection but the second part of the answer to verse 5. Here the Apostle says that if it was unrighteous for God to punish sin because He made it work His own glory, then Paul was justified in

teaching his "lie" (as they called it) and they had no right to call him a sinner. The Apostle thus turns the tables and causes their objections to back-fire.

3. Verse 8 shows that if the ground taken by the objector is valid then it follows that the sinner can claim exemption from the guilt of sin, on the ground that he did evil that good might come. An objection that leads to such a conclusion must of necessity be false.

ILLUSTRATION

An old Scotch woman dwelt in a lonely cottage in the Highlands. She was poor and bedridden; but she was rich in faith. A young minister was accustomed to visit the old saint, more for what he could learn from her than for anything he was able to communicate to her. One day, wishing to try her faith, he proposed this startling question: Suppose that, after all your praying and all your trusting, God should cast you off at last—what then? The old woman raised herself on her elbow and looked him steadily in the face, and said: "Eh! mon, is that a' the length ye got to yet? Why, mon, God wad be the greater loser. Poor Nanny wad lose her soul, to be sure, and that wad be a sair loss indeed, but God wad lose His character. He knows I've just hung up my soul and all my hopes upon His ain precious promises; and, if they should be broken, the whole universe wad gang to ruin;" and then sinking her voice, she added: "For God wad be a liar." God would not and cannot be unfaithful to His promises.

RESEARCH AND DISCUSSION

Paul and the Jews in the Book of Acts. Acts 9:20-25; 13:6-12, 44, 45, 50-52; 14:19; 17:1-10, 13; 18:1-6 and many others.

Paul and the Judaizing teachers. Acts 15; Gal. 2; 3.

LESSON NUMBER 10.

ROMANS 3:9-20

"What then? are we better *than they?* No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin;

"As it is written, There is none righteous, no, not one:

"There is none that understandeth, there is none that seeketh after God.

"They are all gone out of the way, they are together become unprofitable: there is none that doeth good, no, not one.

"Their throat *is* an open sepulchre; with their tongues they have used deceit; the poison of asps *is* under their lips:

"Whose mouth *is* full of cursing and bitterness:

"Their feet *are* swift to shed blood:

"Destruction and misery *are* in their ways:

"And the way of peace have they not known:

"There is no fear of God before their eyes.

"Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God.

"Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law *is* the knowledge of sin".

INTRODUCTION

THIS commences the second part of this chapter. Having proposed and disposed of the leading objections against his doctrine the Apostle now resumes the thread of his discussion.

In two preceding chapters he had asserted the guilt of Jew and Gentile separately, now he takes them up together and proves from express testimony of the Scriptures that all men are sinners and that not one righteous can be found. Thus he clinches his argument in support of the conclusion which he draws in verses 19 and 20, and which all

along he had in view, namely: that by the works of the Law no flesh could be justified.

Each party being convicted by their acts, Gentiles and Jews are now to hear God's testimony concerning them. This testimony is clear, sweeping and minute.

ANALYSIS

I. BIRD'S-EYE VIEW OF THE LESSON.

1. Jew and Gentile alike guilty before God. 3:9.
2. Scripture proof of this. 3:10-18.
   (a) General charge of unrighteousness preferred. 3:10.
   (b) Man's godlessness and unprofitableness. 3:11, 12.
   (c) Man's corrupt speech. 3:13, 14; James 3:3-10.
   (d) Man's corrupt acts. 3:15-17; Gal. 5:19-21.
   (e) The cause. 3:18.
3. All the world guilty before God. 3:19.
4. The inevitable conclusion. 3:20.

II. SCRIPTURE PROOF OF MAN'S GUILT. 3:10-18.

1. The Old Testament quotations.
   (a) Psalm 14:1 in 3:10.
   (b) Psalm 14:2, 3 in 3:11, 12.
   (c) Psalm 5:9 in 3:13.
   (d) Psalm 140:3 in 3:13.
   (e) Psalm 10:7 in 3:14.
   (f) Isaiah 59:7, 8 in 3:15-17.
   (g) Psalm 36:1 in 3:18.

2. Paul's description of human depravity summarized.

NEGATIVE

1. None righteous.
2. None that understands.
3. None seek after God.
4. None profitable.
5. None that doeth good.
6. None know the way of peace.
7. No fear of God before their eyes.

POSITIVE

1. All gone out of the way.
2. Their throat an open sepulchre.
3. Their tongues have used deceit.
4. Their lips are poisonous.
5. Their mouths are full of cursing and bitterness.
6. Their feet are swift to shed blood.
7. Destruction and misery are in their ways.

III. ALL THE WORLD GUILTY BEFORE GOD. 3:19.

1. Now we know. An evident truth.

2. The Law. The Law of Moses. The Law had authority over them who were under it, that is, the Jews. Result: the mouths of all without distinction are stopped. The whole world is guilty before God. There is no exception.

IV. THE INEVITABLE CONCLUSION. 3:20.

1. The final conclusion of the discussion which began with Romans 1:18 is that no flesh can be justified by the Law for no flesh has kept the Law.

2. The function of the Law stated. "By the Law is the knowledge of sin."

Law convicts men of being sinners. This it does in two ways:

(a) By the application of its demands and prohibitions, for it awakens conscience and produces accusing thoughts.

(b) By the declaration of punishment and rewards which it sets before the transgressor *(Gal. 3:12)*. To go to the Law for salvation is like going to a mirror for cleansing. Law is a mirror not a basin.

NOTES

The effect of the Law is neither to justify or sanctify but to condemn, therefore, all efforts to seek the favor of God by legal obedience are utterly in vain.

The general declarations of the Scriptures describing the character of men are applicable to all men in all ages, because human nature has never changed except by the blood of Christ.

No one possesses a righteousness that meets the demands of God. None are excepted in this sweeping condemnation *(Eccl. 7:20; I Kings 8:46)*.

It is a remarkable evidence of human depravity that men while acknowledging the existence of God should act without any fear of His displeasure. Yet such is their character. They fear a fellow-mortal but not the most High. They are afraid of men's sneers but not of God's anger.

ILLUSTRATION

A minister, having preached on the doctrine of original sin, was afterwards waited on by some persons who stated their objections to what he had advanced. After hearing them, he said, "I hope

you do not deny actual sin, too?" "No," they replied. The good man expressed his satisfaction at their acknowledgment; but, to show the absurdity of their opinions in denying a doctrine so plainly taught in Scripture, he asked them, "Did you ever see a tree growing without a root?"

RESEARCH AND DISCUSSION

Jesus teaching concerning sin. Mark 7:20-23.
The works of the flesh. Gal. 5:19-21.
Read Isaiah 1:5, 6.

LESSON NUMBER 11.

ROMANS 3:21-31

"But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets;

"Even the righteousness of God *which is* by faith of Jesus Christ unto all and upon all them that believe: for there is no difference:

"For all have sinned, and come short of the glory of God;

"Being justified freely by his grace through the redemption that is in Christ Jesus:

"Whom God hath set forth *to be* a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;

"To declare, *I say,* at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.

"Where *is* boasting then? It is excluded. By what law? of works? Nay: but by the law of faith.

"Therefore we conclude that a man is justified by faith without the deeds of the law.

"*Is he* the God of the Jews only? *is he* not also of the Gentiles? Yes, of the Gentiles also:

"Seeing *it is* one God, which shall justify the circumcision by faith, and uncircumcision through faith.

"Do we then make void the law through faith? God forbid: yea, we establish the law".

INTRODUCTION

HAVING proven that justification on the ground of legal obedience is for all men impossible, Paul proceeds to unfold the method of salvation presented in the Gospel.

This section forms the very heart of the Epistle and it is impossible to over-estimate its importance. Paul had proved the whole race under sin, and therefore by obedience to the Law no flesh could be justified.

He now proceeds to speak more particularly of

the righteousness which God has provided for the guilty sinner's justification, describing the manner in which it is offered and the character of those by whom it is received.

ANALYSIS

I. GOD'S RIGHTEOUSNESS. 3:21-23.

1. But now. After 1,000 years of waiting during which time man was fully tested under every possible condition. What a marvelous **now.**

2. The righteousness of God. The second occurrence of this important expression. (See Lesson No. 4).

3. Without the Law, that is, apart from the Law. This righteousness of God is altogether apart from our obeying the Law. Nothing should be added or mixed with it. It is a finished, perfected, completed righteousness. Compare Romans 10:4 with John 19:30. "End" in the former is the same as "finished" in the latter. Without Law then signifies without the obedience required by the Law. 3:28; 4:5; Gal. 3:21; 2:21.

4. Manifested. As man could never discover it, it must of necessity be manifested by Divine revelation. In the death and resurrection of Jesus Christ and its atoning value we have it fully manifested and now by the inspiration of the Spirit of God Paul is expounding it.

5. Being witnessed to by the Law and the Prophets. In Genesis 15:6 it is expressly named. Even the declaration of mercy and forgiveness found in the Law was based upon the Messiah and His righteousness, and were made in consequence of God's purpose concerning Christ *(Ps.*

51:14; 71:15, 16, 19, 24; 85:10, 13; Is. 46:13; 51:5-7; 53:11; Jer. 23:5; Dan. 9:24; Mal. 4:2).

6. The righteousness which is by faith. Before we can have anything in Christ we must be one with Christ. We must be joined with Him as our Head, and as this union is consummated through faith, His righteousness which we receive and which becomes ours in this way is called the righteousness which is by faith of Jesus Christ *(3:22; 4:11-13; Phil. 3:9).* Faith is the instrument which God is pleased to employ in applying this righteousness.

7. Unto all and upon all that believe. The first expression "unto all" denotes that this righteousness has come unto all men, that it has been provided for them. The second phrase "upon all who believe" qualifies the first all. This righteousness is upon believers only. The word "upon" here is very important. It is not **infused into them,** it is not **imparted,** but **imputed,** placed upon them as a robe *(Is. 61:10; I Cor. 1:30).* Just as our sins were laid upon Christ so His righteousness is placed upon us.

8. For there is no difference for all have sinned. A parenthetical statement introduced to reinforce the previous one, showing that all need this righteousness. As there is no difference between Jew and Gentile in their character as sinners, so there is none in connection with their receiving God's righteousness. All are guilty and salvation is published to all.

II. JUSTIFICATION. 3:24.

Justification is the opposite of accusation and condemnation. It signifies to declare or pronounce

righteous. It equals God's required standard. It is a judicial term involving a legal process. In our lesson we see "Justification's Threefold Strand." It is traced to

Grace, as its source.

Blood, as its ground and cause.

Faith, as its means and condition.

These act not independently but conjunctively. Justification is not to be thought of as the result of any one of these to the exclusion of the others, but is made possible only by the combined working of all three.

God has been just in dealing with sin. Every demand has been made and met in the person of His Son and with explicit reference to our sin. Therefore He can wholly justify the man whom He formerly wholly condemned. We will notice this in detail in the next section.

III. JUSTIFIED BY THE BLOOD. 3:25, 26.

Here we see the ground of our deliverance from the curse of the Law, and of our acceptance with God, and constitutes therefore the second step in the Apostle's exposition of the plan of salvation. He has shown that justification is not by works and must be by faith; now he shows how it is that this exercise of mercy to the sinner can be reconciled with the justice of God, and the demands of the Law. Note the details:

1. Christ Jesus whom God hath set forth. To exhibit to public view, to place before the eyes of men, to make manifest. Historically this took place at the cross; now set forth in the Gospel.

2. To be a propitiation. Probably expresses two

things: a propitiatory or mercy seat, as the word is used in Hebrews 9:5; also a propitiatory sacrifice. The mercy seat was a place of propitiation but it was the propitiatory sacrifice that satisfied the heart of God. By the sacrifice of Christ every obstruction against the exercise of His mercy was removed. This is illustrated in Leviticus 16.

(a) The mercy seat was the place where God met the sinner in grace. So there is a mercy seat now for the sinner *(John 14:6; Rom. 3:25).*

(b) The mercy seat was also God's throne in Israel. But Christ has now established the throne on a righteous basis, not of the blood of the bulls and goats but His own blood, making possible the taking away of sins *(I John 3:5).*

This mercy seat (propitiation) is now "set forth." Previously it was hidden behind the veil in the temple, but when Christ died on the cross, the veil was rent and the mercy seat exposed to view. In the Gospels then, Christ is set forth, not as a preacher to follow, or example to imitate, but as a propitiatory sacrifice to believe on.

3. Through faith in His blood. Christ's sacrifice becomes to us a propitiation through believing.

4. To declare His righteousness. This is one of the great ends God had in view in the death of Christ. Various ends are presented in the Word.

(a) To declare God's manifest wisdom *(Eph. 3:10).*

(b) To purify unto Himself a people *(Titus 2:14).*

(c) To break down the middle wall of partition *(Eph. 2:14, 15).*

(d) To deliver us from this present evil world *(Gal. 1:4)*.

(e) To secure forgiveness of sins *(Eph. 1:7)*.

Here it is said to be in vindication of God's ways in so long passing by and remitting sins in Old Testament times. God designed not only our salvation but His own glorification and vindication.

His righteousness here signifies His administrative justice, that He might be just. The satisfaction of Divine justice was in order to the salvation of sinners.

5. For the remission of sins that are past.

Remission here means "the passing by of." Sins that are past do not refer to the past sins of believers but the reference is to God's dealings with His people in Old Testament times. It was on the ground of Christ's then future sacrifice that God pardoned the sins of believers under the old covenant. They received God's promise although the actual accomplishment of it was afar off, yet they were persuaded: thus they exercised faith in the blood of the great propitiatory Sacrifice and thus through faith received the remission of their sins.

6. Through the forbearance of God. It was owing to His forbearance that God "passed by" the sins of His people under the Old Testament economy, before Christ came, till which time His Law was not fully honored and till which time His justice did not receive full satisfaction *(Heb. 9:15; Heb. 11:7)*. The Old Testament saints were like Noah, "heirs of the righteousness which is by faith," and consequently partakers of its benefits.

7. To declare at this time His righteousness. God

was always just in remitting sins, but now the ground on which He had remitted sins was plainly and publicly manifested. His justice was openly vindicated at the cross.

8. That He might be just and the Justifier of him which believeth in Jesus *(Ps. 85:10)*. How could just such opposite conceptions meet? Only at the cross. The cross is the solution of the problem of justice and mercy. Justice now justified becomes justice satisfied.

IV. THE EXCLUSION OF BOASTING BY THE LAW OF FAITH. 3:27, 28.

1. Where is boasting in the light of the foregoing? It is excluded. There is no ground for it. If works were included there would be ground for boasting. A penitent acknowledgment of ill desert which includes entire dependence upon the merits of Another removes all ground for boasting.

2. The law of faith. That law by which the event of a sinner's justification follows.

3. Therefore: one of Paul's great words. 3:20 and 3:28.

4. Justified by faith. Faith is simply the channel and possesses no merit in itself.

5. Without the deeds of the Law *(Titus 3:5)*.

V. JUSTIFICATION FOR BOTH JEW AND GENTILE. 3:29-31.

1. One method of justification for both Jew and Gentile. 3:29, 30. Had justification been by circumcision or by keeping the Law of Moses He might have been the God of the Jews only. But because it is by faith all fleshly and dispensational distinctions are wiped out.

God is one. He will not have two ways of justification. To both Jew and Gentile salvation is offered on precisely the same terms. God is a universal God and not a national God.

2. This method of salvation establishes the Law. The Law was established by Christ both positively and negatively *(Matt. 5:17)*. Through Christ the authority of the Law was maintained, its righteousness honored and its demands fully met *(Gal. 3: 13, 14)*.

3. God forbid that the Law be made void. The Scriptures know nothing of a salvation that disregards the demands of Divine justice.

NOTES

Grace in its turn leads back to Law. Grace, as it is manifested in the Gospels, is the most splendid homage, the most solemn consecration which the Law can receive. This Grace is of a peculiar character. It is not the soft indulgence and easy indifference of a feeble father, who, tired of his own severity, shuts his eyes to the faults of a guilty child. It is not the weakness of a timid government, which unable to repress disorder, lets the laws sleep, and goes to sleep along with them. It is a holy goodness; it is love without feebleness, which pardons guilt and executes judgment at the same time. It is not possible that God, who is the supreme sanction of order, should tolerate the shadow of disorder, and leave unpunished the least infraction of the holy laws He has given. Thus in the work of which we speak condemnation appears in the pardon and pardon in the condemnation. The same act proclaims the compassion of God and the

inflexibility of His justice. God could not save us without assuming our nature, nor assume our nature without sharing our misery. The cross, the triumph of Grace is the triumph of Law.

God has but two principles in dealing with man, which by nature can no more be mixed than oil and water. Justice demands perfection. It has never been satisfied by man. Grace provides God's best. Justice condemns the best. Grace justifies the worst. The key to this riddle: the cross.

ILLUSTRATION

The introduction of sin brought in confusion among the creatures of God and seeming conflict between the attributes of God. Here was Mercy crying, "If sentence of death be executed, how shall I be glorified?" Truth cries, "If sentence of death be not executed how shall I be honored?" The cross reconciled Mercy and Truth.

A young woman visiting in an almshouse, was much interested in the actions of one of the inmates, an old lady. She saw her approach a trellis of flowers, pull out the lath supporting them, and break it in two uneven portions. She then entwined a string about the two portions, thus making a cross. She stuck it in the ground and knelt down. The young woman thinking she was a deluded worshiper was quite indignant until she heard the old lady murmur in prayer: "Enough for God, enough for justice, enough for me." Her eyes filled with tears. The old lady knew the secret of the cross.

RESEARCH AND DISCUSSION

GOD'S METHOD OF JUSTIFYING SINNERS

1. Its source—God. 3:21; John 3:16; Eph. 1:4.
2. Its manifestation—now. 3:21.
3. Its ground—negative, apart from the Law. 3:21; 4:5; 10:4; Eph. 2:9.
4. Its scriptural attestation—witnessed to. 3:21; 8:16.
5. Its scope—unto all. 3:22; John 3:16; Rom. 10:13.
6. Its bestowal—upon all who believe. 3:22; 1:16, 17; John 3:16.
7. Its need—all have sinned. 3:23; Luke 19:10.
8. Its basis—redemption. 3:24; 5:6, 8, 18.

LESSON NUMBER 12.

ROMANS 4:1-12

"What shall we say then that Abraham our father, as pertaining to the flesh, hath found?

"For if Abraham were justified by works, he hath *whereof* to glory; but not before God.

"For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness.

"Now to him that worketh is the reward not reckoned of grace, but of debt.

"But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.

"Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works,

"*Saying,* Blessed *are* they whose iniquities are forgiven, and whose sins are covered.

"Blessed *is* the man to whom the Lord will not impute sin.

"*Cometh* this blessedness then upon the circumcision *only,* or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness.

"How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision.

"And he received the sign of circumcision, a seal of the righteousness of the faith which *he had yet* being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also:

"And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which *he had* being *yet* uncircumcised".

INTRODUCTION

THIS section connects with all that precedes it. In chapter one the Apostle announces his theme, then he shows at great length how all men, Jew and Gentile, need salvation. In the last part of chapter three he expounds the Gospel previously announced. Here in chapter four he illustrates

and confirms the truths he brought out in 3:21-26. In the third chapter he opens with two questions. One is answered in that chapter and the other forms the basis of this lesson.

First he removes the objection which might be made by the Jews respecting their great progenitor, Abraham, whose character they held in such veneration. They might have concluded that he was an exception to the Apostle's doctrine by furnishing an example of justification by works. Paul refutes this objection in the particular case of Abraham by an appeal to the Old Testament Scriptures. He then uses the history of Abraham to prove his doctrine and to show that in the matter of justification before God there is no exception and no difference between Jew and Gentile.

ANALYSIS

I. THE CASE OF ABRAHAM. 4:1-5.

It is important to note that the history of Israel did not commence with the giving of the Law at Mount Sinai, but with the calling of Abraham with whom God entered into a covenant that related to the whole world. This covenant was one of Grace and preceded by centuries the Mosaic covenant of works.

1. What shall we say then that Abraham hath found? Was he justified? All admitted his justification. The question was how? What did he obtain by the flesh(works)?

2. If he was justified by works he had something to boast of, which was contrary to what the Apostle had said in 3:27. The Apostle immediately refutes

it as groundless and replies to the previous question of circumcision.

3. What saith the Scripture? He supports his proposition by an appeal to the Scriptures which would carry stronger conviction to the Jew than his own words. His proof is drawn from the Old Testament.

(a) Abraham believed God *(Gen. 15:6)*. Abraham exercised faith.

(b) It was counted unto him for righteousness. Righteousness is that which we need in order to justification. By faith a righteousness was placed to the credit of Abraham. By faith Abraham accepted the Messiah whom he saw afar off and by whose righteousness he was justified. The word "counted" here means "to impute or set to one's account" *(James 2:23)*. This imputation produces no change in state but alters the individual's position before the Law. It is a legal act. Just as our sins were imputed to Christ without changing His nature, so Christ's righteousness is imputed to us without changing ours *(II Cor. 5: 21)*. Regeneration is the transforming process, not the act of imputation. The moral character of the sinner is not the ground upon which God pronounces him righteous but the righteousness of the One who has died as his substitute, in his stead.

II. THE WITNESS OF DAVID. 4:6-8.

David describes the blessedness of the man who is justified without works. Note the double imputation:

1. Positive—imputeth righteousness without works.
2. Negative—will not impute sin to him.

Abraham did not possess righteousness but by faith it was reckoned to him *(Phile. 18)*. David possessed a positive unrighteousness but by faith it was not reckoned to him. How glorious is Grace!

III. THE QUESTION OF CIRCUMCISION. 4:9-12.

1. Was Abraham justified before or after circumcision?

2. The reply: Abraham's righteousness was reckoned to him in uncircumcision. Therefore justification may come to the Gentile as well as the Jew. As circumcision had nothing to do with Abraham's justification consequently it had nothing to do with the justification of his seed.

3. He received the sign of circumcision after he was reckoned righteous. This was no accidental occurrence but was so ordered that he might fittingly be the father of all that believe. 4:11, 12; Gal. 3:6-9.

NOTES

Imputation is the act of God whereby He accounts righteousness to the believer in Christ, who has borne the believer's sins in vindication of the law.—*Scofield.*

If Abraham, this truly remarkable man, the man termed the "Friend of God;" if he was justified, not on the ground of personal worthiness and merit but simply by grace through faith, then surely the case is proven and closed.

ILLUSTRATION

Luther called the 32nd Psalm "a Pauline Psalm." It teaches in no uncertain way the same glorious doctrine of justification apart from human merit. The non-imputation of sin is equivalent to the imputation of righteousness. Augustine of Hippo had these words *(Ps. 32:1)* painted on a placard, and placed at the foot of his bed where his dying eyes could rest upon them.

RESEARCH AND DISCUSSION

Compare Rom. 4:5 with Phil. 2:12.

Why justification cannot be of works. Gal. 3:10; Jas. 2:10; 4:17.

The faith that appropriates justification. Rom. 10: 8-10.

LESSON NUMBER 13.

ROMANS 4:13-25

"For the promise, that he should be the heir of the world, *was* not to Abraham, or to his seed, through the law, but through the righteousness of faith.

"For if they which are of the law *be* heirs, faith is made void, and the promise made of none effect:

"Because the law worketh wrath: for where no law is, *there is* no transgression.

"Therefore *it is* of faith, that *it might be* by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all,

"(As it is written, I have made thee a father of many nations,) before him whom he believed, *even* God, who quickeneth the dead, and calleth those things which be not as though they were.

"Who against hope believed in hope, that he might become the father of many nations, according to that which was spoken, So shall thy seed be.

"And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb:

"He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God;

"And being fully persuaded that, what he had promised, he was able also to perform.

"And therefore it was imputed to him for righteousness.

"Now it was not written for his sake alone, that it was imputed to him;

"But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead;

"Who was delivered for our offences, and was raised again for our justification".

INTRODUCTION

THIS is a continuation of the Apostle's argument that justification is received by faith and in no other way, though it introduces a new line of proof, namely, the promise to Abraham. This promise included three things:

1. That the promised Seed of the woman should descend through him *(Gen. 12:1-3)*

2. That all nations should be blessed through his Seed *(Gal. 3:16)*.

3. That as a pledge of this, he and his national seed should inhabit Canaan, the pledge of the heavenly inheritance *(Heb. 11:9, 10)*.

ANALYSIS

I. GOD'S COVENANT WAS BASED UPON IMPUTED RIGHTEOUSNESS AND NOT LEGAL OBEDIENCE. 4:13-16.

1. The promise—heirship. Heirship based upon sonship excludes the idea of merit. In the New Testament heirship is always associated with sonship *(Rom. 8:17)*.

2. Heir of the world *(Gal. 3:9, 29; Dan. 7:27)*.

3. The ground of this inheritance.

(a) Not through the Law. Why?

1. Would make void faith. Faith and Law diverse principles.

2. Would make the promise of none effect through inevitable disobedience to the Law. Law creates transgression *(Rom. 7:7)*.

(b) But through the righteousness of faith. Why?

1. That it might be of Grace.

2. That the promise might be made sure.

3. That it might be extended to all the seed *(Gal. 3:16; 3:29)*.

II. ABRAHAM THE PATTERN MAN OF FAITH. 4:17-22.

1. The promise—father of many nations.

2. The promise made to a man as good as dead.

3. The God who made the promise—"God who quickeneth the dead."

4. The omnipotent eternal God who "calleth those things which be not as though they were."

5. It was counted done by God—"I have made."

The rule of faith *(Heb. 11:1)*. Faith makes future things present, and unseen things real and evident. The title deed of things hoped for.

6. The obstacles with Abraham's faith conquered.

(a) Believed against hope. Beyond all that could be expected. Believed also **in hope.** The first hope has reference to the ground of faith, the second to the object. The one hope refers to natural grounds, the second to hope, the child of faith.

(b) Not weak in his faith. Why not? **Considered not his dead body.** He believed his God was bigger than the circumstances. His was a resurrection faith.

(c) Staggered not at the promise. What makes us stagger? *(James 1:6-8)*.

(d) Strong in faith. Note the progression in thought. Not weak—staggered not—strong in faith. Strong faith where it exists is undergirded by many reasons.

1. Our reasons for believing in God at all justify our believing in Him firmly.

2. Abundant reasons are found in the character of God.

3. There is no evidence to justify mistrust.

4. Many witnesses can be found to justify faith in God.

(e) Strong faith glorifies God.

1. It treats Him as God should be treated.
2. It treats Him as a Father.
3. It strengthens all other graces—this brings glory to God.
4. It gives a striking testimony to the world.
5. Enables Him to work great works in and through us.

(f) It was more than strong faith—he was fully persuaded. His persuasion rested upon God's ability which is the foundation of faith's stability.

7. Abraham's faith summarized. 3:17-20.

(a) Whom did Abraham believe? God as infinitely powerful, who could quicken the dead, who had only to will that beings and events should be, and they came into existence.

(b) What did Abraham believe? What God was pleased to reveal.

(c) Why did Abraham believe this? Just because God had said it. There was no other ground for it. Everything else would have led him to doubt or disbelieve it. By that faith the righteousness of God was imputed to him.

III. WE TOO CAN HAVE OUR FAITH COUNTED UNTO US FOR RIGHTEOUSNESS. 4:23-25.

1. Not written for his sake alone. The object in recording and describing Abraham's faith in Genesis was not merely to provide us with a history of him but was written for a far deeper purpose. Abraham was a representative person. What was true of him was also true of others who stood in

a similar relation to God. The method by which he was justified is the method by which all sinners will be justified.

2. The character of our faith defined

(a) In a God able to raise the dead. Two errors:

One looks to Christ solely. They are wrong.

One looks to God solely. They are wrong.

Our Faith Is to Look to God Who

Delivered up His Son for our forgiveness.

Raised Him up for our justification.

(b) In an atoning Christ.

Faith that has to do simply with the historical narrative cannot save.

Faith in the beauty of Christ's life won't save.

Faith in the accuracy of Christ's teaching won't save.

Faith in the Deity of Christ won't save.

Faith in the Christ who was delivered for our offences, and raised for our justification, is the faith that saves.

3. Note the three "ours". "Our" Lord, "our" offenses, "our" justification. Christianity is a personal experience founded upon a personal relationship.

4. Our forgiveness comes from the death of Christ. Note:

(a) The majesty and the value of His person. Read Hebrews 1.

(b) The freeness of His condition—free from sin *(II Cor. 5:21; Heb. 4:15)*.

(c) The perfection of His character—unblemished *(Heb. 7:26)*.

(d) His representative relationship to man *(I Cor. 15:45; Rom. 5:12-21; I John 2:1).*

5. Our justification flows from His resurrection. His death paid the debt but the resurrection is our receipt. It was also necessary:

(a) As a proof that His death had been accepted as an atonement *(I Cor. 15:17).*

(b) In order to secure the continued application of the merits of His sacrifice *(Heb. 7:25).*

NOTES

SEVEN THINGS IN THIS CHAPTER CONCERNING RIGHTEOUSNESS.

1. It is a righteousness reckoned to us. 3-6, 8-11, 22-24.
2. It is a righteousness appropriated by faith. 3, 5, 9.
3. It is a righteousness which is apart from works. 2, 5, 6.
4. It is a righteousness apart from circumcision (ordinances) 10, 11.
5. It is a righteousness apart from the Law. 13, 14.
6. It is a righteousness according to Grace. 16.
7. It is a righteousness associated with Christ. 25.

Justification traced by the Apostle to its fountainhead is shown to have been concerned with a death and resurrection unto new life that we might be the more encouraged to believe in a Death and Resurrection wrought out by God as the New Testament ground of our justification.

ILLUSTRATION

When Dr. Paton was translating the New Testament into an island language, he found great diffi-

culty in finding a native word for "believe" and "faith." While at work in his study one day, one of the native teachers came in, hot and tired from a long walk. He threw himself down on a cain chair, and putting his feet on another, used a word which meant, "I am resting my whole weight here." Instantly Dr. Paton had his word. The natives of that island now know faith to be an act whereby the whole weight of the mind and heart is resting on Jesus.

RESEARCH AND DISCUSSION

The exploits of faith. Heb. 11.
The kind of faith required for salvation. Acts 8:37.

LESSON NUMBER 14.

ROMANS 5:1-11

"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ:

"By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.

"And not only *so,* but we glory in tribulations also: knowing that tribulation worketh patience;

"And patience, experience; and experience, hope:

"And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.

"For when we were yet without strength, in due time Christ died for the ungodly.

"For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die.

"But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.

"Much more then, being now justified by his blood, we shall be saved from wrath through him.

"For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.

"And not only *so,* but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement".

INTRODUCTION

GOD'S infinite wisdom has perfected a method whereby He can be just and the Justifier of him which believeth in Jesus *(3:26).* The underlying principle of this method is the atonement, stated and illustrated throughout the Old Testament and woven into the very warp and woof of the New Testament. Without the atonement God would not be able to keep books as He does. By and through it He is able to reckon us other than what we actually are, in order that He may deal with us differently, and thus make us to be actually

different. Atonement is the corner-stone in God's method of making men good.

THE ATONEMENT IS THREEFOLD IN ITS EFFECTS

1. Its effect upon sin, judicially removing it by His sacrificial blood *(Heb. 9:22; Lev. 17:11; 4:20; John 1:29; Col. 2:14)*.

2. Its effect upon the sinner, personally, covering him, clothing him with God's righteousness *(Rom. 3:22; 4:3, 4, 6; II Cor. 5:21)*.

3. Its effect upon the world, governmentally, changing the throne of the universe from a judgment-seat to a mercy-seat *(II Cor. 5:19; I John 2: 1, 2)*.

ANALYSIS

I. PEACE WITH GOD. 5:1.

(a) Peace of conscience through the mercy of God *(Heb. 10:22)*.

(b) Peace of heart, through the love of God *(John 14:1, 27)*.

(c) Peace of mind, through the truth of God *(Rom. 12:2; John 17:17)*.

(d) Peace of soul, through the presence of God *(Rom. 8:1; I John 3:21)*.

Peace with God intimates that until justification there is war between them and God. When men are justified the wrath of God abiding on them is turned away and they cease to be His enemies. There can be no peace between holiness and sin. Peace is the foundation blessing and it is mentioned first. Peace is due to the removal of guilt and the imputation of righteousness *(Heb. 7:2)*. This peace

is through the Lord Jesus Christ, for peace comes only through Him *(Col. 1:20)*.

II. A NEW STANDING. 5:2.

"This grace wherein we stand" changes our relationship—

1. To God the Father. We are now sons *(Rom. 8:14-17)*.

2. To Christ the Son. We were without Him. We are now joint-heirs with Him *(Rom. 8:17)*.

3. To the Holy Spirit. Before, He had no place in our hearts *(Rom. 8:16)*.

4. To the Law. Before Grace came we were under its curse. Now Romans 10:4.

5. To this world. Before we illustrated Ephesians 2:1-3 now it is Galatians 1:4.

6. To death. It was a terror. Now I Corinthians 15:55.

7. To the judgment. Before we thought of Hebrews 9:27 now it is John 3:18.

The Grace in which the believer stands is no precarious position. He has firm ground upon which to stand *(II Tim. 2:19)*.

III. A NEW EXPERIENCE. 5:2, 3.

"Rejoice in hope." "Glory in tribulation."

1. Rejoices in hope of the glory of God. Contrast Hebrews 2:15. The glory of God is that unto which every believer shall yet be conformed in condition and character. God has promised it and Christ has prayed for it *(John 17:24; Rom. 8:28-30)*.

2. Rejoices in tribulation. An honor to suffer for Christ. Then it brings blessing to the soul *(Rom. 8:28; II Tim. 2:12)*. Its practical value: it worketh patience, experience, hope.

IV. A NEW HOPE. 5:5.

"The hope that maketh not ashamed."

1. What this hope is.

(a) Hope in the Lord.

(b) Hope begotten through the Word.

(c) Hope inspired by the love of God.

(d) Hope upheld by faith in God.

2. What this hope does. "It maketh not ashamed."

(a) Of the Master *(II Tim. 1:12)*.

(b) Of the Gospel *(Rom. 1:16)*.

(c) Of the Scriptures *(Mark 8:38)*.

(d) Of the Lord's people *(II Tim. 1:8)*.

(e) Of his own confidence *(Heb. 6:17-20)*.

Worldly hopes disappoint and fail to materialize. This hope satisfies.

V. A NEW LOVE. 5:5.

"The love of God shed abroad in our hearts."

1. The character of this love.

(a) It is God's love, the love which has sought us enters into us *(John 3:16)*.

(b) It is a love that has manifested itself in deeds *(Rom. 5:8)*.

2. The sphere of its operation:

(a) In our hearts, the very citadel of the soul.

(b) It is shed abroad, as the light of the sun is shed abroad in the earth, so is this love shed abroad in our hearts.

3. The Divine Operator.

(a) The Holy Ghost.

(b) The Holy Ghost given unto us *(Gal. 4:6; I John 4:11, 12).*

VI. THE EVIDENCE OF GOD'S LOVE. 5:6-8.

1. When we were without strength, unable to help ourselves, Christ died.

2. He died for us although we were ungodly. He loved us before we had the least love for Him. Our salvation did not begin with our fickle affections but with His unchanging love.

3. The greatness of this act of love. 5:7, 8. Death is something universally feared. Yet some might die for a good man. But Christ died for us while we were yet sinners and had nothing to commend us.

VII. A WONDERFUL GUARANTEE. 5:9, 10.

1. We shall be saved from wrath through Him. Here is our guarantee for the future, not our faithfulness but His faithfulness.

2. If..... much more. He will not leave His work unfinished *(Phil. 1:6; Rom. 8:28-30).*

VIII. A NEW SATISFACTION. 5:11.

"We joy in God."

Here we go beyond the blessings to the Blesser. Here is a new source of joy—God. Before, pleasure was to be found in sin, in wilfulness, in selfish gratification—now we joy in God. **My soul shall make her boast in the Lord.** We joy in God through Jesus Christ by whom we have now received the atonement.

NOTES

JUSTIFICATION'S THREEFOLD STRAND

1. Justification by grace (Father provides it). 3:24.

2. Justification by blood (Blood of the Son procures it). 3:25.

3. Justified by faith (faith appropriates it). 3:28.

This faith is wrought in us by the Spirit *(Eph. 2:8)*.

SEVEN ASPECTS OF JUSTIFICATION

1. Justified by God—Rom. 8:33 the Author.
2. Justified by Grace—Rom. 3:24 the Source.
3. Justified by Christ—Gal. 3:19 the Substance.
4. Justified by Blood—Rom. 5:9 the Ground.
5. Justified by Faith—Rom. 5:1 the Condition.
6. Justified by Christ's Resurrection—Rom. 4:25 the Attestation.
7. Justified by Works—Jas. 2:21 the Evidence.

The firstfruit of Justification is peace; the second is full and blessed access; the third is a safe and sure standing; and the fourth an altogether new view of sorrow.—*Lee*.

ILLUSTRATION

A man in England was being tried on a serious charge. The lawyer proved his case, the man remained calm; the jury returned a verdict of guilty, he remained calm; the judge passed a severe sentence, he remained calm. Then he quietly produced the royal pardon, which he had by some means obtained. That explained his calmness. We have more than a pardon, we have a justification by means of the righteousness imputed to us.

RESEARCH AND DISCUSSION

How many wonderful blessings are declared in these verses to accompany justification?

Compare Rom. 5:1 with Phil. 4:7.

What does Paul refer to in Rom. 5:2, by "the grace wherein we stand"?

What are those in Christ under? Rom. 6:14. Do they stand in much or limited grace? Rom. 5: 20, 21; Eph. 1:6-8; I Cor. 15:10.

LESSON NUMBER 15.

ROMANS 5:12-21

"Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:

"(For until the law sin was in the world: but sin is not imputed when there is no law.

"Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come.

"But not as the offence, so also *is* the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, *which is* by one man, Jesus Christ, hath abounded unto many.

"And not as *it was* by one that sinned, *so is* the gift: for the judgment *was* by one to condemnation, but the free gift *is* of many offences unto justification.

"For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.)

"Therefore as by the offence of one *judgment came* upon all men to condemnation; even so by the righteousness of one *the free gift came* upon all men unto justification of life.

"For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

"Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound:

"That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord".

INTRODUCTION

THE relation of this passage to the Epistle is threefold:

1. In the previous chapter the Apostle had dwelt long on the depravity and sinfulness of men; of

those justified it is said that by nature they were "without strength", "enemies," "sinners". Now the Apostle traces things back to the fountain-head and shows the cause of all this—Adam's fall.

2. In the second section of the Epistle *(3:21)* the Apostle had given a brief exposition of the Divine method of salvation *(3:21-26)*. Then he had illustrated this at length in chapter 4 by the case of Abraham. Now the Apostle goes back to the beginning and brings before us Adam, and states he was a figure of Christ, and how that Adam occupied a position and relation to the race analogous to that which Christ sustains towards the believer. The Apostle shows this principle to be neither novel or exceptional but basic and universal, and this he does by the appeal to the very beginning of God's governmental dealings with the human race.

3. In previous chapters the Apostle had spent much time in refuting the erroneous views of the Jews. He had shown at length that they held the wrong conception of God's way of salvation. Moreover they lacked a true estimate of their depravity and need of grace.

Here the Apostle brings forward an argument based on fact which was incontrovertible and which moved the last prop from under the Jews. They looked upon themselves as holy people, because they had descended from a holy father, even Abraham; and they regarded all other nations unholy because they were not Abraham's children. But now the Apostle takes them back to a higher ancestry than Abraham, even Adam, who was equally the father of both Jews and Gentiles. Both alike

came from this sinful parent, and therefore both alike inherit his pollution and guilt.

If then death came equally on all mankind then the Jews were on common level of guilt with the Gentiles. Incidentally, the Apostle reminds the Jews, there was a higher and more ancient law than the Mosaic which, moreover, was of universal application.

The design of this passage is to illustrate the doctrine of justification of sinners on the ground of the imputed righteousness of Jesus Christ. He has shown that the ground of the sinner's justification is not his own doings but the work of Christ alone.

ANALYSIS

I. THE ENTRANCE OF SIN. 5:12.

1. By one man sin entered into the world. Not simply the act of disobedience but sin as a cause of condemnation and guilt. Sin here is used in a wider sense than a specific act. Sin is here referred to, judicially, rather than morally.

2. And death by sin. Death was the sin penalty *(Rom. 6:23)*. There is a threefold death taught in the Scriptures as the penalty of unforgiven sin:

(a) Spiritual death *(Eph. 2:1)*.

(b) Physical death *(Heb. 9:27)*.

(c) The second death when guilt is not removed *(Rev. 20:14)*.

3. Death passed upon all men. The judicial sentence of death passed upon the whole race. Death is universal because sin is universal. The design of the Apostle here is to trace the connection between Adam's sin and the penal consequences which have been visited on all posterity. By Adam's

transgression all men have been constituted sinners, guilty before God, and because of this all men share his punishment *(Gen. 2:16, 17)*.

4. For that all have sinned. Here is the Divine reason why the death sentence was passed upon all men, all had sinned. The Greek verb is in the aorist tense which always looks back to a past action which has terminated. All men sinned in Adam. As in Hebrews 7:9, 10, Levi, who was yet in the loins of his father Abraham is said to have paid tithes to Melchisedec.

II. THE PARENTHESIS. 5:13-17.

If death entered as a consequence or penalty of sin it could affect none who were not guilty; this the Apostle allows, and asserts at the end of verse 12, "that all sinned." Having said that all are sinners who die, the Apostle anticipates and meets possible objections. What of those who died before Moses? He answers that sin was in the world before Moses and existed all through from Adam to the giving of the Law. But this he argues could not have been the case if there had been no Law at all, "for sin is not imputed when there is no Law." What is the evidence that sin existed before the Law? This: death reigned universally, even over infants. Since death came on man by sin it could have dominion over none who were not sinners.

1. For until the Law sin was in the world *(Gen. 4:13; 6:5)*.

2. Sin is not imputed where there is no Law. Why? Sin is the correlative of Law, it supposes it, it implies it, you cannot have the one without the other; sin is lawlessness, the repudiation of Law. But

there was Law before Moses for where there is a holy God He must take account of sin. The flood is the demonstration of the truth of this.

3. Nevertheless death reigned from Adam to Moses. Though it is a truth that there is no sin where there is no Law, and that where there is no Law transgressed there can be no death, yet death reigned from Adam to Moses therefore the race must have transgressed an earlier law than the Mosaic.

4. Even over those who had not sinned after the similitude of Adam's transgression. He is still proving that men sinned judicially in Adam for the penalty was executed on those who had sinned like Adam, even infants suffering the penalty of physical death which is the evidence of guilt in Adam. **In Adam all die.**

5. The two Adams. "Who is the figure of him that was to come."

(a) He entered the world by a supernatural way *(Gen. 2:7; Matt. 1:18-25).*

(b) He alone was born sinless *(Gen. 1:26; John 8:46; II Cor. 5:21).*

(c) He was appointed lord over creation *(Gen. 1:26; Mark 4:35-41; Heb. 2:8).*

(d) His bride was taken from his side *(Gen. 2:21, 22; John 19:34; I Peter 1:19; Eph. 5:30-32).*

(e) He assumed her guilt *(Gen. 3:6; I Tim. 2: 14; II Cor. 5:21; Matt. 27:46).*

(d) He represented his p h y s i c a l posterity *(Rom. 5:18).*

(e) Adam was a living soul but the last Adam was a quickening spirit *(I Cor. 15:45).*

6. Adam and Christ—death and life. 5:15-17.

(a) In Adam death passed upon all his posterity. 5:15.

(b) In Christ life passed upon all who believe. 5:15.

(a) In Adam all are judged and condemned. 5:16.

(b) In Christ all are justified and not condemned. 5:16.

(a) In Adam death reigned. 5:17.

(b) In Christ life reigned. 5:17.

There are two men: type and anti-type, in whom all human history centers. The relations of men to the one or the other ultimately divides men into two classes. It has been well said, "There have been but two men in the world and but two facts in history: these two men are Adam and Christ." We possess a standing in one of these representatives.

IV. THE SUMMARY. 5:18, 19.

1. Therefore.

2. Offence of one—righteousness of One.

3. Judgment because of one—free gift because Another.

4. Condemnation by one—justification by Another.

5. One man's disobedience—Another's obedience.

6. One made sinners—Other made righteous men.

V. THE PLACE OF THE LAW AND THE REIGN OF GRACE. 5:20, 21.

1. Law entered that the offense might abound. Rom. 7:7.

2. Then after sin abounded grace did **much more abound.**

3. As sin reigned unto death **so** grace reigns unto eternal life.

4. All through Jesus Christ our Lord.

NOTES

Much more. This phrase occurs in verses 9, 10, 15, 17, and 20, and is the message of verses 15 to 21. What we have derived from Adam we derive "much more" from Christ; we gain infinitely more in Christ than we ever lost in Adam.—*Lee.*

The sin of the first Adam and his family reached its climax in the crucifixion of the second Adam: there indeed sin abounded: for from that cross justification and life has had its spring. At the cross the sin of man was consummated, and at the cross the Grace of God in the salvation of sinners was also consummated.—*Marcus Rainsford.*

Three things must be kept in mind when contemplating Adam's sin and its relation to the race:

1. The act itself: one of transgression.

2. The penalty or punishment: death.

3. The result or effect: corruption.

From none of these things are his posterity free.

1. There was participation in his act for the whole race was seminally in his loins. Illus. Hebrews 7:9, 10.

2. There is an imputation of his guilt because he represented the whole race *(Rom. 5:12).*

3. There is propagation of his corruption because all have descended from him.

ILLUSTRATION

Once, after an open-air meeting, an infidel took up the challenge boldly in the following way: "I cannot help being born in sin, can I?"

To which he received the unexpected reply: "Yes, certainly." "What do you mean? How could I help it?" was the scornful demand. "Friend, if you had asked me, "Could I have avoided being born in sin?" I should have replied, 'No,' for it is true you had no personal choice; but if you ask, 'Can I help it?' I reply, 'Yes,' for long before you were born, a Saviour died, and now risen and living at God's right hand offers you salvation. Help is laid upon One that is mighty. So while you could not choose, you can help it. For just as you were born a helpless babe, needing a mother or you must have died, so you were born a sinner needing a Saviour." —*Goodman.*

RESEARCH AND DISCUSSION

Romans 1:16—5:11 deals with **sins** while 5:12—8:39 deals with **sin.**

SIN is character	SINS are conduct.
SIN is the center	SINS are the circumference.
SIN is the source of which	SINS are the secretion.
SIN is the root	SINS the fruit.
SIN **is the producer**	SINS the product.
SIN is the old nature itself	SINS the manifestation.
SIN is the sire	SINS are the offspring.
SIN is one single act	SINS many sinful acts.
SIN is what we are	SINS what we have done.
SIN is the fountain	SINS the flow.

SIN was nailed to the cross SINS must be forgiven through faith in His Blood.

Discuss "for until the Law sin was in the world" *(Gen. 2:16, 17)*.

LESSON NUMBER 16.

ROMANS 6:1-10

"What shall we say then? Shall we continue in sin, that grace may abound?

"God forbid. How shall we, that are dead to sin, live any longer therein?

"Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?

"Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

"For if we have been planted together in the likeness of his death, we shall be also *in the likeness* of *his* resurrection:

"Knowing this, that our old man is crucified with *him,* that the body of sin might be destroyed, that henceforth we should not serve sin.

"For he that is dead is freed from sin.

"Now if we be dead with Christ, we believe that we shall also live with him:

"Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him.

"For in that he died, he died unto sin once: but in that he liveth, he liveth unto God".

INTRODUCTION

ROMANS 1:16—3:21 shows us God's wrath revealed. Rom. 3:21—5:21 shows us that He died for us. Romans 6 tells us that we died with Him.

Note the progression in Romans. No righteousness in us. His righteousness on us. Now His righteousness in us. The central teaching of this section is the sanctification of the Spirit following the justification of the Son. God placed His righteousness **upon** us only because He had made full provision for implanting His righteousness **in** us. That He

will make righteous those whom He accounts righteousness, follows from His character.

Justification is the straight gate through which we enter the narrow way of holiness, and from this point we are to deal with the way and not the gate. Hereto the contrast has been between wrath and justification; now it is between sin and holiness.

Union with Christ carries with it two results:

1. The efficacy of the atonement for our guilty past, as we share in the merits of Christ's death. On the basis of this the believer is accepted as righteous before God, but forgiveness alone makes no provision for righteousness of character and life, and consequently Grace is needed to prevent a recurrence of the past.

2. There is the efficacy of the resurrection for the unholy present, as we share in the power of Christ's life. Up to this point the Apostle has discussed our judicial position; now comes the consideration of our spiritual condition.

ANALYSIS

I. THE BELIEVER IS DEAD TO SIN. 6:1, 2.

1. What shall we say then? Up to this time God has been speaking making known unto us His marvelous Grace. What is our response?

2. Shall we abuse this Grace and continue in sin? **God forbid!** We have learned that we are free from guilt and invested with a perfect righteousness before God. How are we to use that freedom? Freed from the burden of guilt, am I to live in bondage to sin? God forbid.

3. We are dead to sin. 6:2. Judicially we died to sin on the cross in the person of our Substitute.

Shall we yield ourselves unto God and permit Him to make it real?

4. Freedom from the servitude of sin the theme of this chapter.

1. We are not to serve sin. 6:6.
2. He that died is freed from sin. 6:7.
3. Reckon yourselves to be dead to sin. 6:11.
4. Let not sin reign. 6:12.
5. Sin shall not have dominion over you. 6:14.
6. Ye were servants of sin but——. 6:17.
7. Being made free from sin. 6:18, 22.

II. THE BELIEVER'S RELATIONSHIP TO CHRIST. 6:3-6.

1. Death with Christ. "Crucified with Him" *(vs. 6)*. "Baptized into His death" *(vs. 3)*. It is His death, and it becomes ours by virtue of our identification with Him. The actual dying was His *(Heb. 2:9)*. The results are ours *(Rom. 6:3, 5, 6, 8)*. The body of Christ has died to sin, therefore in the purpose of God, and in the sight of God we have died to sin. This divinely administered baptism of the Spirit *(I Cor. 12:13)* of which man's administration in water is an outward symbol, makes us one with Him in a body that has passed through death, burial, and resurrection, into new life. 6:4.

2. Resurrected with Christ. 6:4. Resurrection can only follow where death has taken place. The power of the old life must go before the new can come; and this new life is wholly from God. As surely as we have been dead and buried, so surely are we risen—to walk? In newness of life.

3. Likeness to Christ, "likeness of His resurrection." This resurrection likeness is the result of

being planted in the likeness of His death. We can never know the resurrection life or the resurrection likeness until we know and realize the death likeness. If we have not felt the pangs of crucifixion we cannot have the resurrection image.

III. THE BELIEVER'S RELATIONSHIP TO SIN. 6:7-10.

1. He that is dead is freed from sin. 7. When a man has been acquitted before the court, the law has no more claims upon him. So the believer has been liberated from the claims of sin. It will still make its demands but remember, ye are **free** *(6:18)*.

2. The method, "our old man is crucified with Him." The old self which dominated us before the new birth. Called "old" because he is as old as Adam. But when was it crucified? In our Representative who became sin for us and as our sin was crucified in our stead. This is a historical fact stated. This was done to free us from the servitude of sin.

3. If dead then we shall certainly live with Him. 8; 9. This death that reigned from Adam to Moses, the penalty from Moses to Christ, and now until the resurrection has power over Jesus Christ. He died once for our sins but now death has no more dominion over Him, and we who are in Him will also live with Him. Death's authority has been abolished for ever.

4. In that He died He died unto sin once for all *(Heb. 9:27, 28)*. And now in resurrection He lives only unto God. And we are one with Him, therefore we too are henceforth to live unto God alone. This involves practical deliverance from the power or authority of sin.

"It certainly never was the mind of God that His blood-redeemed people should be left under the power of the carnal nature, unable to walk in the liberty of free men in Christ. But practical deliverance is not found by fighting with the old master, sin in the flesh, but by the daily recognition of the truth we have just been considering."—*Ironside.*

NOTES

The believer is dead, died in Christ, and he must regard himself as such, and this is a calculation based on fact. "But sin is not dead to me" you say. Quite so. The Apostle does not say that sin is dead to you, but that we in Christ are dead to it, and that we are to keep on reckoning this to be so. Note the present tense, Rotherham's version is, "Be reckoning." **Sin will ring up your soul, but you are to be as though you are dead and not reply.**—*Lee.*

When Abraham came out of his native land, in obedience to the call of God, he forsook all his old ways of living, all his old associations, occupations and interests, in a word everything that made up his life, and became a pilgrim. He was called to walk in newness of life.

ILLUSTRATION

It was said of Mark Pattison that "he spent all his life in the tents of compromise." What a wretched life to lead! Robertson Nicoll has finely called it "Spiritual Blondinism," which is another way of saying that it is a most perilous life. There must be no compromise with sin. We must never listen to its entreaties.

RESEARCH AND DISCUSSION

1. Those who are in Christ were identified with Christ in His death on the cross, and partook of that death; so that God now declares that they themselves died *(Rom. 6:2, 7)*.

2. That those in Christ were made also sharers in the burial of Christ, thus partaking in that utter judgment and abolishing of the old life in Adam into which Christ entered at His burial *(II Cor. 5:21; Rom. 6:4)*.

3. That this identification with our Lord in His death and burial was accomplished that we might be fully freed from the dominion of sin in our experience, and begin, here and now, to walk in His new resurrection life *(Rom. 6:4-6).—Newell.*

LESSON NUMBER 17.

ROMANS 6:11-23

"Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

"Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.

"Neither yield ye your members *as* instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members *as* instruments of righteousness unto God.

"For sin shall not have dominion over you: for ye are not under the law, but under grace.

"What then? shall we sin, because we are not under the law, but under grace? God forbid.

"Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?

"But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you.

"Being then made free from sin, ye became the servants of righteousness.

"I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness.

"For when ye were the servants of sin, ye were free from righteousness.

"What fruit had ye then in those things whereof ye are now ashamed? for the end of those things *is* death.

"But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.

"For the wages of sin *is* death; but the gift of God *is* eternal life through Jesus Christ our Lord".

INTRODUCTION

IN the present lesson we are to see how we are to enter into that deliverance from sin, which we found in the last lesson belonged to us in Christ,

and in which God has commanded us to walk. Romans 6:1-11 presents God's side of our deliverance, and the rest of the chapter our side. In the first part of the chapter we are told what great things God has already done for us, by identifying us with Christ; and in the latter part we are told how to enter into the experience of these great facts.

There are three key-words in this lesson:

1. KNOW:
   Our baptism was into His death. 6:3.
   Our old man was crucified with Him. 6:6.
   Our Christ dieth no more. 6:10.
   We are the servants of those we obey. 6:16.
2. RECKON:
   Dead indeed unto sin and alive unto God. Count it true and act accordingly. 6:11.
3. YIELD:
   Ourselves as instruments no longer to sin, to which we died, but to God, to whom we are now alive. Alive for service. 6:13; 16:19.

ANALYSIS

I. THOSE IN CHRIST ARE TO REFUSE AND CAST OFF THE GENERAL BONDAGE OF SIN. 6:12-14.

1. The method:
   (a) Negative: withdrawal of our members from sin's demands.
   (b) Positive: presentation of our members to God. 6:13; 12:1, 2.

2. The promise. 6:14. We must know, reckon, yield to realize this.

3. The foundation fact: not under Law but under Grace. 6:14; 7:4-6.

II. THE PROBLEM AND THE PROTEST. 6:15, 16.

1. The problem: shall we sin because we are not under Law but Grace?

2. The protest; God forbid. The thought is repugnant to one who loves God.

3. Know ye not. Introducing a familiar illustration.

4. Servants are bound by their position to obey. You are the servants of him whose work you are to do.

5. Sin is here personified as a master and the sinner its servant.

6. The wages of these servants. 6:16, 23.

III. OUR POSITION: SERVANTS OF GOD. 6:17-23.

1. As servants we should
   a. Know His will *(Rom. 12:2)*.
   b. We should not seek the approval of men *(Gal. 1:10)*.
   c. We should study to be approved unto God *(II Tim. 2:15)*.

2. God be thanked for deliverance—Grace.

3. The way of their deliverance—"obeyed from the heart the form of doctrine." A true picture of evangelical obedience.

4. The form of doctrine delivered *(Jude 3)*.

5. Made free from sin. Not in the sense of purging but emancipation. Its value depends upon our reckoning *(Rom. 6:11)*. This is contrary to the

reasoning of the natural man. To him sin and freedom are not opposites, they go together.

6. As.....even so. 6:19-22.

(a) The state of man by nature, yielding to uncleanness.

(b) They are free from righteousness, yielding no obedience to it, acting as if they had no relation to it.

(c) The reverse should be true of us. We should be as wedded to righteousness as the sinner is to sin.

(d) As free from sin and servants to God we have our fruit unto holiness. Contrast verses 21 and 22.

(e) In verse 21 note—

1. The shameful nature of sin.

2. The error of man—ashamed of righteousness.

3. The fruitlessness of sin—no advantage, no profit.

4. Its true fruit—death.

(f) Note the contrast in verse 22.

1. Now—the pivot of the contrast.

2. Free from sin—formerly free from righteousness.

3. Servants of God—formerly servants of sin.

4. Fruit unto holiness—formerly no fruit.

5. End everlasting life—formerly death.

IV. THE CONCLUSION OF THE WHOLE MATTER. 6:23.

1. What is sin?

(a) The thought of foolishness *(Prov. 24:9)*.

(b) Whatsoever is not of faith *(Rom. 14:23)*.

(c) Transgression of the Law *(I John 3:4).*

(d) All unrighteousness *(I John 5:17).*

2. What is the fruit of sin? *(Rom. 5:12; 6:21, 23; James 1:15).*

3. What is the connection between sin and its fruit? Cause and effect, root and fruit? The great question *(Heb. 2:3).*

4. Grace. Rom. 5:20.

(a) Grace brings eternal life *(Titus 2:11; John 17:3).*

(b) Grace brings eternal life as a gift. Rom. 6:23; Eph. 2:8, 9.

(c) Grace brings eternal life through Jesus Christ. John 5:24.

NOTES

Mould of doctrine. 6:17. For "that form of doctrine" Rotherham gives "mould of doctrine," a very suggestive rendering.

It is (1) not the believer moulding the doctrine, but the doctrine moulding the believer. (2) Not the believer holding the doctrine, but the doctrine holding him; and (3) the teaching was as definite in outline as a mould (nothing hazy or vague about it). (4) And the teaching was a mould designed to fashion men's lives.—*Lee.*

Every new man is two men; he is what he was and not what he was: the old nature and the new exist in each regenerate individual. That old nature the Apostle calls a man, because it is a complete manhood after the image of fallen Adam. He calls it the "old man," because it is as old as Eden's first transgression.—*Spurgeon.*

ILLUSTRATION

Bengel has a pregnant saying on the relation of sin to a saint. He says, "Sin, as a plaintiff, is defeated by the advocacy of Christ, but this hinders not its continuing to act against us as a defendant."

Now we all know the difference between plaintiff and defendant. The plaintiff begins the battle, the defendant stands the assault; the plaintiff is the aggressor, he takes the offensive; the defendant acts on the defensive, and, if able, repels the attack.

In his Epistle to the Romans, Paul, by the Spirit, tells us how sin may be defeated in both ways. From the third chapter, the twenty-fourth verse, down to the end of the fifth chapter he expounds the method of victory over sin as plaintiff; those who believe in the Christ who died and rose again are justified, instantaneously and completely justified; they are set free from the curse and guilt of sin, they are triumphantly acquitted by the Judge; the Advocacy of Christ prevails; in Him we die; and he that is dead is justified from sin *(Rom. 6: 7, R.V.)*.

But sin still acts against us as a defendant. Its thrall over us is gone, its power is broken, but it is still in possession. It can bring no condemning charge against us, but we are not to rest content with this: the end God has in view in our redemption is set forth in verse 6, that the body of sin might become powerless—powerless as plaintiff or as defendant, that henceforth we should not serve sin; that not only its charge against us should be

defeated but that our charge against it should be successful.—*Fullerton.*

RESEARCH AND DISCUSSION

What is the answer of Scripture to the question in Rom. 6:21? See Gen. 6:5-7; Mark 7:20-23; Gal. 5:19-21; Eph. 2:1-3; Rev. 21:8.

What kind of death is paid as wages to sinners? Rev. 20:14; Rev. 21:8.

Some are already dead though they seem alive. Eph. 2:1-3; I Tim. 5:6.

LESSON NUMBER 18.

ROMANS 7:1-13

"Know ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth?

"For the woman which hath an husband is bound by the law to *her* husband so long as he liveth; but if the husband be dead, she is loosed from the law of *her* husband.

"So then if, while *her* husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man.

"Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, *even* to him who is raised from the dead, that we should bring forth fruit unto God.

"For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death.

"But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not *in* the oldness of the letter.

"What shall we say then? *Is* the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet.

"But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin *was* dead.

"For I was alive without the law once: but when the commandment came, sin revived, and I died.

"And the commandment, which *was ordained* to life, I found *to be* unto death.

"For sin, taking occasion by the commandment, deceived me, and by it slew *me*.

"Wherefore the law *is* holy, and the commandment holy, and just, and good.

"Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful".

INTRODUCTION

IN our last lesson we studied three words, **know, reckon,** and **yield.** And if we do this, God's Word is pledged that "**Sin shall not have dominion over you.**" But God does not leave us yet, for He knows our proneness to perplexity. He gives us a full length picture of a man struggling under law which is also a true picture of the civil war that often takes place in the believer between the new man and the old.

In Romans 6 the topic is: dead to sin. 6:2. In Romans 7 the topic is: dead to Law. 7:2. In Romans 6 we are dead to sin because we have died with Christ. In Romans 7 we are dead to the Law because Law as a means of justification is dead. In Romans 6 the attitude of the believer toward sin is dealt with. In Romans 7 the attitude of the believer toward the Law is expounded. No one can be delivered from sin until he has been delivered from bondage to the Law.

ANALYSIS

I. THE LAW HATH DOMINION OVER A MAN AS LONG AS HE LIVETH. 7:1.

1. The proposition of this section stated. 7:1.

2. Its scope: the Jew. "I speak to them that know the Law."

3. The purpose of the Law. Rom. 5:20; 7:7, 8, 10, 11, 12, 14.

4. Note the hopelessness of legal bondage, "as long as he liveth."

5. Necessity of rescue implied.

II. THE ILLUSTRATION: MARRIAGE. 7: 2, 3.

1. The marriage law referred to here is the Law of God.

2. The adulteress. 7:3.

3. The only road to freedom and remarriage: death of the husband.

4. We were legally and rightfully married to the Law and its claims must be met before we can be married to Christ. This was done *(II Cor. 5:21; Gal. 3:10-13; 2:19).*

NOTE: The Law was our first husband and through unfaithfulness to him we were sentenced to death. We must plead guilty of unfaithfulness. But behold the Maker and Master of the Law that condemned us steps on the scene. He takes our guilt upon Himself, He meets our doom. He dies, He is buried, He rises with us clasped in His arms and we are for ever His. The claims of the Law against us have been met and as far as we are concerned the Law is dead to us and we are dead to the Law. We are free to remarry and Christ becomes our new Husband who takes the place of the Law.

II. THE APPLICATION OF THE ILLUSTRATION. 7:4.

1. Wherefore.

2. The proposition stated: "dead to the Law". Not as a rule of life but as a means of life or victory. The Law is the revelation of the moral standards of God and should be respected as such. But it cannot be the means of sanctification.

3. How we are dead, "by the body of Christ,"

4. Why? So we can be joined to another *(Eph. 5:30)*.

5. The object of the marriage: "fruit unto God." Law has never brought forth fruit unto God.

III. THE CHANGE WROUGHT BY THE NEW MARRIAGE. 7:5, 6.

1. Our former state: in the flesh. Unrenewed and in our natural corruption, subject to external rites and ceremonies.

2. Our former activities: the motions of sin (R. V. sinful passions).

(a) Called into action through the Law.

(b) It is natural for fallen nature to desire that which is forbidden.

(c) Many dislike this truth but the proof is on every hand.

(d) Law caused the breaking out of sin.

3. Our former fruit: unto death.

4. Our present state introduced: but now.

5. Delivered from the Law, we have a new master. But being delivered from the Law we must beware of lawlessness *(Rom. 6:15)*

6. Our service:

(a) Not in oldness of the letter, but

(b) In newness of spirit *(Rom. 6:4)*.

IV. THE CHARACTER AND IMPORTANCE OF GOD'S LAW VINDICATED. 7:7, 8.

1. The Law is just, holy and good. *7*:12.

2. The proof of this is that it forbids, reveals and condemns sin. *7*:7, 13.

3. The importance of the Law:

(a) Only through it can sin be known. *7*:7, 13.

(b) Only through the knowledge of sin can salvation come. 7:14, 24.

NOTE: Paul deals with the objection that if through the Law comes evil emotions, and through death to the Law comes a new and better life, then the Law itself is bad. He overthrows this objection by explaining and proving the assertions which prompted it.—*Beet.*

The difference between the Law and sin is the difference between a mirror and a dirty face.

4. The illustration used: coveting. Paul might have remained ignorant of the sinfulness of his heart if lust had not revealed it to him. And the sinfulness of that lust would have escaped him if the Tenth Commandment had not revealed to him its sinfulness.

NOTE: We are not to understand Paul to mean that there can be no knowledge whatever of sin where the Mosaic Law is unknown. In Romans 2:14, 15 he has forbidden us to understand him in that way. But the Apostle means that he did not know sin as to its extent and enormity until it was revealed to him through God's Law. He knew of the existence of sin but not of its real character.—*Forrester.*

5. The moral effect of the Law in man. 7:8.

(a) The Law furnished sin a springing board (occasion). The point in question here is the well-known experience of the ancients—that man is inclined to forbidden fruit *(Prov. 9:17)*. The prohibition has for its effect to fix the object strongly on the imagination, and thereby lend it a new charm. The heart is, as it were, fascinated by it, and the latent desire changes to intense as-

piration. Thus every word of the commandment has so to speak, the property of a wakening in the heart a new lust. This is because sin already exists in the heart. Sin is primarily responsible and not the commandment.

(b) Sin apart from the Law was dead. Not non-existence but rather inactivity. It was in existence but like a disease germ it slumbers until stirred into life.

VI. HIS PERSONAL EXPERIENCE. 7:9-11.

1. Alive without the Law once. Only one time in his life to which this could apply, the days before accountability.

2. Commandment came—sin revived—he died under its curse. He refers to the Commandment, with its holy majesty in the life of Saul. Then spurred by his conscience he tried to put it in practice. The free moving stream of sin bubbled and boiled upon meeting the obstacle in the way. He died.

3. The commandment which was unto life he found to be unto death. 7:10. Lev. 18:5. When sin revived he found himself unable to do and live and consequently he died. Sin in preventing man from doing the will of God is shown in its real character.

4. Sin the deceiver. 7:11. Here is the garden experience re-enacted *(Gen. 3:1-7)*. So sin through the commandment that carries the death penalty slays all men. How true is Romans 3:20. How necessary John 1:29; 3:16. Note that before the slaying comes the beguiling. Sin is like a pick-

pocket. It nestles up to us in a friendly way and then leaves us stranded.

VII. THE LAW DEFENDED. 7:12, 13.

1. The nature of the Law.

(a) It is holy, denoting the perfect love of good. It is holy because it demands our perfect consecration to this perfect love of good.

(b) The commandment is just because it regulates in a normal way the relations between different beings.

(c) The Law is good in the sense of beneficence. Who can deny the beneficent character of the Law of God?

2. The argument summarized. 7:13.

(a) The question goes back to verse 7.

(b) The object of the Law was to make sin appear exceedingly sinful.

NOTE: God willed that sin by killing that which was ordained to life should commit a true masterpiece of perversity.—*Godet.*

NOTES

Rom. 7:1-4. Gurnall puts the argument in a nutshell: "By nature thou art wedded to sin, and thou must be a widow before Christ will wed thee." That this is the key to the lock is proved by the fact that it opens it. Sin is the husband that must die and without whose death there can be no release. —*Fullerton.*

We are absolutely dead to the Law, we are loosed from it, not by the death of the Law, nor by our own death, but by the death of sin which was our husband, which the Law recognized as our husband,

and which can only cease to be our husband when it dies. In the death of Christ the emancipation is complete. I am dead to the Law by the body of Christ and consequently dead to sin the strength of the Law.—*Fullerton.*

RESEARCH AND DISCUSSION

"I" is found thirty times in this chapter.

The Law is a standard to reveal man's shortness of God's glory *(Rom. 3:19);* a scale to make known to man his deficiencies *(James 2:10);* a looking-glass to show man his sinfulness *(Rom. 7:7);* a stethoscope to discover man's disease *(Matt. 5:27-37);* a rule to evidence his crookedness *(Rom. 7:14);* an officer to demand man's condemnation *(Gal. 3:10);* and a judge to condemn to death *(Rom. 7:10).—Systematic Theology by Bancroft.*

This little portion of the Roman Epistle *(7:1-4)* is the "Book of Ruth" of the New Testament. Boaz, a mighty man of wealth, looks upon Ruth, a Moabite to love her. To many in Bethlehem Judah, there was a great mystery concerning his choice. There was a distance between them in every way. He was a Jew, she was a Gentile. She was an alien, he was an heir. He had a great name, she had none. His possessions were many, she was ruined. He was lord of the harvest, she was a gleaner. She was under the Law, he was free. But in his love he redeemed her. In order to have her to himself, he must answer to the Law. Boaz met the elders of the city, who presented the claims against Ruth. He met every demand and satisfied every claim, and took her

unto himself. What a beautiful picture of the marriage in Romans 7:1-4.—*Tucker.*

LESSON NUMBER 19.

ROMANS 7:14-25

"For we know that the law is spiritual: but I am carnal, sold under sin.

"For that which I do I allow not: for what I would, that do I not; but what I hate, that do I.

"If then I do that which I would not, I consent unto the law that *it is* good.

"Now then it is no more I that do it, but sin that dwelleth in me.

"For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but *how* to perform that which is good I find not.

"For the good that I would I do not: but the evil which I would not, that I do.

"Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me.

"I find then a law, that, when I would do good, evil is present with me.

"For I delight in the law of God after the inward man:

"But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.

"O wretched man that I am! who shall deliver me from the body of this death?

"I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin".

INTRODUCTION

THIS study is biographical, giving Paul's experience at a period when though regenerated, he was still living under the Law and in ignorance of the deliverance to be had in Christ.

It is a revelation that the believer possesses two natures, that of the first Adam, received at his physical birth, and that of the second Adam received in regeneration by the Holy Spirit through faith.

The man here described has been baptized into Jesus Christ and consequently into His death. Ju-

dicially he is dead and free from the Law. Yet sin reigns more or less in his mortal body. How is he to be delivered?

ANALYSIS

I. THE NATURE OF THE LAW AND THE NATURE OF MAN. 7:14.

1. The Law is spiritual. The word spiritual here is expressive of general excellence and includes all that is meant by holy, just, and good. It requires a righteousness in the spirit and not merely an external righteousness.

2. I am carnal. Under the government of the flesh; in contrast to spiritual, under the control of spirit *(I Cor. 3:1-3)*.

3. Sold under sin. This expression recalls the slave market. It has reference to a more terrible bondage than slavery.

II. HIS MORAL INABILITY UNDER THE LAW. 7:15-20.

1. Man's moral inability apart from the power of God.

(a) The sinner is without strength *(Rom. 5:6; John 6:44)*.

(b) The carnal man is unable to cope with indwelling sin *(Rom. 7:24)*.

(c) The strife of his two natures *(Gal. 4:29, 30)*.

2. Man's experience a testimony to the excellency of the Law. 7:16.

3. The real criminal. 7:17-20.

(a) A psychological analysis. 17.

(b) His confession of inward depravity. 7:18.

(c) Will does not always bring ability. The human will cannot defeat sin.

(d) The final conclusion and the root of the disorder. 7:20.

NOTE: Paul does not say this by way of excuse but to describe a state of profoundest misery.—*Godet.*

III. THE TWO LAWS. 7:21-23.

Six laws are to be distinguished in Romans:

1. The Law of Moses which condemns *(Rom. 3:19).*

2. Law as a principle *(Rom. 3:21).*

3. The law of faith which excludes self-righteousness *(Rom. 3:27).*

4. The law of sin in the members which is victorious over the law of mind *(Rom. 7:21, 23, 25).*

5. The law of the mind which consents to the Law of God but cannot do it because of the law of sin in the members *(Rom. 7:16, 23).*

6. The law of the Spirit, having power to deliver the believer from the law of sin which is in his members, and his conscience from condemnation. Moreover the Spirit works in every yielded believer the very righteousness which God requires.—*Scofield.*

IV. HIS DESPERATE PLIGHT. 7:24, 25.

1. A realization of his awful plight. **Wretched man!**

2. A realization that help must come from without.

3. Faith in the possibility of deliverance.

4. A fitting description of the weight—the body of sin *(Rom. 6:6).*

5. The summary. 7:25; 6:23.

NOTE: The Law and its perfect requirements plunged his soul into deepest darkness and awful wretchedness. But in the moment of deepest darkness a light shines forth. A deliverer appears and sorrow is turned to joy. The cry of anguish is lost in the shout of triumph. **"I thank God through Jesus Christ my Lord."**

NOTES

Why I think this is a picture of a regenerated man:

1. It seems to be the most obvious. It is that which will strike plain men as being the natural meaning; men who have no theory to support.

2. It agrees with the designs of the Apostle—to show that the Law is not adapted to either the justification or the sanctification of the individual. If this refers to the unconverted man then it is a needless section since it has already been proven.

3. The expression used cannot be used as an impenitent sinner. 7:15, 22.

4. The change of tense from past to present. 7:14.

5. Because it accords with the experiences of Christians rather than sinners.—*Barnes.*

ILLUSTRATION

It has been found, through a microscopic examination, that within the body of a caterpillar there is a distinct but undeveloped butterfly. As the butterfly nature develops the caterpillar body must be put off, the crawling, earthly nature gives place to the new and higher life within. "Who shall deliver us from the body of this death?" I thank

God, Jesus Christ will. Put off the old man with his deeds. The new nature begotten in us by the Holy Ghost is after the image of the second Man, the Lord from heaven, and will one day rise up in His glorious likeness.

RESEARCH AND DISCUSSION

Read Mark 7:20-23; Gal. 4:21-31; 5:18-21; Col. 3.

LESSON NUMBER 20.

ROMANS 8:1-13

"*There is* therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.

"For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.

"For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:

"That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

"For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit.

"For to be carnally minded *is* death; but to be spiritually minded *is* life and peace.

"Because the carnal mind *is* enmity against God: for it is not subject to the law of God, neither indeed can be.

"So then they that are in the flesh cannot please God.

"But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.

"And if Christ *be* in you, the body *is* dead because of sin; but the Spirit *is* life because of righteousness.

"But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.

"Therefore, brethren, we are debtors, not to the flesh, to live after the flesh.

"For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live".

INTRODUCTION

LET us for a moment retrace our study of the Epistle to the Romans leading to this capstone, chapter 8.

Chapter 1. Man's Ruin.

Chapter 2. God's Judgment of Sin.

Chapter 3. The Universality of Sin.

Chapter 4. Faith without Works.
Chapter 5. Results of Justification.
Chapter 6. The Believer Dead to Sin.
Chapter 7. The Believer Dead to the Law.
Chapter 8. In Christ Jesus.

In the fifth chapter Paul sets forth justification through the blood of the cross. In the sixth chapter Paul reveals sanctification as judicially effected in the believer's identification with his Saviour in His death, burial and resurrection, giving him a perfect righteousness before the Father. In the seventh chapter he exhibits the need for and proclaims the acquisition of experimental sanctification —the work of the Spirit as a Divine principle in the life of the yielded believer, working out in us the righteousness of the Law.

ANALYSIS

I. OUR POSITION. 8:1, 2.

1. In Christ Jesus. It is position that saves and not walk. Every believer is in Christ in the same sense as he was in Adam. As he partook of Adam's condemnation so he now partakes of Christ's no condemnation.

2. No condemnation. In the judicial sense as to standing no condemnation faces the believer, but experimentally every believer who walks after the flesh feels the painful condemnation of the outraged conscience.

3. Walk not after the flesh but after the spirit *(R. V.)*. We must walk in the Spirit if we escape experimental condemnation *(I John 3:21)*.

4. For the Spirit of life in Christ Jesus. Spirit of

life, the Holy Spirit mentioned in this chapter nineteen times.

5. The law of the Spirit of life. By virtue of our being in Christ Jesus there has entered into our life the spirit of life that dwelt in Christ, operating in us as a higher law setting us free from the law of sin and death *(Gal. 2:20)*.

6. Free from the law of sin and death. In former days Paul was compelled to do the bidding of sin but the Holy Spirit has just set him free by making His own will, the rule of Paul's life, just as a conqueror by setting up his own laws in a conquered country makes the former laws invalid. Similarly the presence and guidance of the Spirit has made Paul free from the rule of sin. This is not a change of bondage but a freedom from all bondage. For the law of the Spirit is the will of our Maker and therefore the law of our being. And to obey the law of our being is the only true freedom.

II. THE CROSS: THE BASIS OF THE SPIRIT'S WORK IN US. 8:3, 4.

1. What the Law did do.

(a) By means of the Law every mouth was stopped. All were proven guilty and in need of the Grace of God.

(b) It multiplied transgression *(Rom. 7:8)*.

(c) Revealed sin and the strength of sin *(Rom. 7:8, 9)*.

2. What the Law could not do.

NOTE: The powerlessness of the Law to accomplish this work did not come from any intrinsic imperfection but from the fact that it found resistance in man's sinful nature.—*Godet.*

NOTE: The Law of Sinai was powerless to save because our flesh was too weak to throw off the bondage of sin. Just as a rope is powerless to save a drowning man who has not strength enough to grasp it. If the flesh could do what the mind approves, the Law would be able, by revealing the badness of the rule of sin to dethrone it and save us from it. But the flesh cannot drive out its dreaded inhabitant. Consequently the Law which cannot breathe new strength into the flesh, but only knowledge of the mind, is too weak to save us.—*Beet.*

3. What God did—"sent His Son in the likeness of sinful flesh."

(a) To send implies an antecedent character and personality which qualifies for the special mission.

(b) To send in a frail form of flesh implies mighty spiritual attributes, sufficiently exemplified in a history which antedates that of the flesh and is in contrast to it.

(c) To send in the likeness of the flesh of sin implies graces and virtues so inviolably established, that no fresh catastrophe can arise through this organic participation in a substance that has hitherto proved itself corrupt, treacherous to moral issues and guilt stained.

4. For sin, i.e., sin-offering. "The processes of the incarnation reached their zenith in the solemn, vicarious surrender of this spotless life to the Divine Righteousness for sin."

5. Condemned sin in the flesh. God exhibited in the perfect humanity and the perfect walk of His incarnate Son, a living condemnation of sinful flesh;

and in His atoning death He exhibited the full and final condemnation of it.

6. Righteousness of the Law. Obedience to the moral requirements.

7. Fulfilled in us. The Law was fulfilled for us in Christ and therefore we have a perfect righteousness to our account. Now this righteousness is to be worked out in us by the Spirit of God.

8. Us. Those who walk not after the flesh, but who walk after the Spirit.

III. THE FLESH AND THE SPIRIT. 8:5-13.

1. They that are after the flesh.

NOTE: The flesh seems to include all that is natural—human nature in its entirety, with all its works and all that pertains to it.—*Newell.*

NOTE: To be after the flesh is to be inwardly governed by it, as the natural man always is. The part here referred to is the deepest source of the moral life, whence the will is constantly drawing its impulses and direction. Hence the consequence: they that are after the flesh aspire to the things of the flesh.—*Godet.*

(a) Walk after the flesh. The walk is from the state of the heart.

(b) They care for the things of the flesh. Everyone who walks after the flesh loves the things of the flesh. It is impossible to keep your feet from being tangled by the heart.

(c) This fleshly mind is enmity to God *(Rom. 7)*. This enmity is proven by two facts:

1. It is not subject to the Law of God *(Rom. 7:22, 23; 8:7)*.

2. It prevents God from showing pleasure in us *(Rom. 8:8)*.

NOTE: There can be no rational or scriptural hope without holiness, and every tendency to separate the evidence of Divine favor from the evidence of true piety is anti-Christian and destructive.—*Hodge*.

2. They that are after the Spirit.

(a) They mind the things of the Spirit. The bent of the thoughts, affections and pursuits is the only decisive test of Christian character. They that after the Spirit care for the things of the Spirit.

(b) Under the dominion of the Spirit. 8:9, 14. Just as the sinner is dominated by the mind of the flesh so is the saint to be controlled by the Spirit.

(c) The Spirit dwells in the believer. 8:9. Where this vital bond does not exist between a soul and Christ it remains a stranger to Him and His salvation.

NOTE:

1. IF so be that the Spirit of God dwell in you. 8:9.

2. IF any man have not the Spirit of Christ. 8:9.

3. IF Christ be in you. 8:10.

4. IF the Spirit of Him that raised up Jesus. 8:11.

The whole argument turns on the if. Your whole destiny turns likewise on these "ifs".

(d) The Spirit mortifies the deeds of the body. 8:13.

The life of the flesh is the death of man. 8:13.

The death of the flesh is the life of man. 8:13. In every act of life the body should not guide but be guided; every act of sacrifice whereby the independence of the body is denied, and its submission to the Spirit forcibly asserted, secures a growth of spiritual life in man.

(e) The Spirit will also quicken our mortal bodies. 8:11.

NOTE: There are various opinions about this verse. The A. V. teaches that the Holy Spirit is the Agent in the resurrection of the body; the margin of both A. V. and R. V. teach that the presence of the Holy Spirit in our bodies now, is the reason why the earthly temple will ultimately be raised; then some, and rightly so, view this verse as teaching that the body now receives energy through the Spirit. Why not accept all these views?—*Lee.*

(f) The conclusion. 8:12, 13.

1. The believer is not indebted to the flesh. The reverse is the case, we are indebted to God.

2. Therefore we should not live after the flesh.

3. If we live after the flesh we die. Our faith is a practical ethic.

4. If we live after the Spirit we live. Here is the character of those who inherit eternal life, those who show by their walk that Christ has saved them.

NOTE: Here is bed-rock upon which we stand. Here is the Power of Sanctification that renders operative the Principle of Sanctification in Romans 6. In His death and resurrection we died with Him and were raised with Him to newness of life. But wretched inability to practice these principles of victory in our experience *(Rom. 7)* until by the

Holy Spirit, the living Christ re-enacts His victory in us. This He is now doing in the measure we let Him.—*Harrison.*

NOTES

The eighth chapter of Romans is the masterpiece of the New Testament.—*Luther.*

If the Holy Scripture was a ring, and the Epistle to the Romans its precious stone, chapter eight would be the sparkling point to the jewel.—*Spencer.*

In entering on the exposition of the eighth chapter of Romans, we listen to the music of the greatest of the church's minstrels. It is the Gospel enshrined in the most precious of the Epistles—an epitome of Divine truth. Though blended with other chords, let it be noted at the outset, that the love of God and the security of the believer constitute the special dual strain intoned by our Apostle Paul in his sublime canticle.—*McDuff.*

ILLUSTRATION

The mind of the flesh denotes the heart of the wicked man, like Judas, who pilfered from the apostolic treasury, and hanged himself after selling his Lord. The heart of the selfish man, like Felix, who in the hope of coining money out of Paul's chains, left him fettered in prison. The heart of the moral man, like Nicodemus, who, despite his clean character, his official position, and his friendliness toward Jesus, was assured that unless he was born anew he could not enter the Kingdom of God. The heart of the self-righteous man, like the scribe and Pharisee, who washed clean the outside of the cup and the dish, while within they were full of greed and self-indulgence. The heart of the conceited man,

vainly puffed up by his fleshly mind—inflated like a pair of bellows; like Walt Whitman who in his poetry celebrated the flesh, was haughtier in his plainness than many in their pride, and declared that he saw God in his own face in the glass. The heart of the presumptuous man, like Edgar Allen Poe, who was called the poet of the outcast soul, the echo of a lyre from behind the hills of death. He professed to feel that he was already damned; yet gambler and drunkard though he was, exclaimed, "My whole nature utterly revolts at the idea that there is any Being in the universe superior to myself."—*Thomas J. Villers.*

RESEARCH AND DISCUSSION

In union with Him there is:

No more condemnation	8:1.
No more enslavement	8:2.
No more unrest	8:6.
No more death	8:10.
No more sickness	8:11.
No more inability	8:11.
No more perplexity	8:14.
No more bondage	8:15.
No more doubt	8:16.
No more poverty	8:17.
No more anxiety	8:28.
No more defeat	8:37.
No more separation	8:38.

—*Gregory Mantle.*

LESSON NUMBER 21.

ROMANS 8:14-25

"For as many as are led by the Spirit of God, they are the sons of God.

"For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.

"The Spirit itself beareth witness with our spirit, that we are the children of God:

"And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with *him,* that we may be also glorified together.

"For I reckon that the sufferings of this present time *are* not worthy *to be compared* with the glory which shall be revealed in us.

"For the earnest expectation of the creature waiteth for the manifestation of the sons of God.

"For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected *the same* in hope,

"Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.

"For we know that the whole creation groaneth and travaileth in pain together until now.

"And not only *they,* but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, *to wit,* the redemption of our body.

"For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?

"But if we hope for that we see not, *then* do we with patience wait for *it*".

INTRODUCTION

THE theme of the eighth chapter of Romans is the security of the believer. The salvation of those who have renounced the Law and accepted the gracious offer of God in absolute certainty. The whole chapter is a series of arguments most beau-

tifully arranged in support of this one point. The proposition is contained in the first verse:

"There is no condemnation to those who are in Christ Jesus."

They shall never be condemned or perish

1. Because they are delivered from the Law; through the fulfilment of its demands *(Rom. 8:1-4)*.

2. Because their salvation is actually begun in the regeneration and sanctification of their hearts by the Holy Spirit. Those who have the Spirit of Christ have the Spirit of Life *(Rom. 8:5-11)*.

3. They are also children of God, and if children, then heirs *(Rom. 8:12-17)*.

4. They are sustained in their afflictions, both by hope and the intercession of the Holy Spirit *(Rom. 8:18-28)*.

5. They are predestined to eternal life, of which their present effectual calling is the result and therefore the evidence *(Rom. 8:28-30)*.

6. Because God has given His Son to die for them, to secure their salvation *(Rom. 8:31-34)*.

7. The love of God is infinite and unchangeable from which nothing can separate us *(Rom. 8:35-39)*.

ANALYSIS

I. THE SPIRIT OF GOD AND THE SONS OF GOD. 8:14-17.

1. The guidance of the Spirit: the mark of sons. 8:14.

(a) For. Reaches back to 8:13. Mortification through the Spirit proves three things:

1. Ye shall live.
2. Ye are led by the Spirit.
3. Ye are the sons of God.

NOTE: All those whose life and conduct are influenced by the Spirit of God show that they are the sons of God. We must not divorce justification from a godly walk or Christianity has no ethic.

2. Adoption. Sons of God

(a) Are delivered from bondage. 8:15.

(b) Have the Spirit of adoption. 8:15.

(c) Acknowledge the Father. 8:15.

(d) Have the witness of the Spirit. 8:16.

(e) Heirs of God. 8:17.

(f) As sons they suffer with Him. 8:17.

(g) As sons they shall be glorified with Him. 8:17.

NOTE: Adoption a Roman legal process by which one man took another man's son to be his own son. The adopted son took the name and rank of the adoptive father, and stood in exactly the same legal relation to him as a born son.—*Beet.*

NOTE: We are the children of God. This has come about by actual generation and birth *(James 1:18; John 3:7).* But how tragic to be His children without being his heirs, a right we forfeited through sin. Added to the Spirit's benefit of birth must be His further work of adoption, re-instating us in the full legal rights of sons.—*Harrison.*

NOTE: Abba Father, the Apostle here alludes to the fact that among the Jews slaves were not allowed to call a free man abba, which signifies a real father. By this the Apostle meant that they were no more slaves in bondage but freed by Jesus Christ, and consequently free to call God abba. —*Haldane.*

2. The witness of the Spirit: the evidence of sonship. 8:16.

(a) A threefold illustration:

1. The stamp of the government upon the coin.

2. The seal of the notary, recording the deed.

3. The putting up of the bars against the return of Satan.

(b) The threefold witness:

1. The witness **to** us *(Heb. 10:15)*. **The Word.**

2. The witness **in** us *(I John 5:10)*. **Our Faith.**

3. The witness **with** us *(Rom. 8:16)*. **The Holy Spirit.**

(c) A threefold evidence of its possession.

1. Assurance *(I John 5:13)*.

2. Joy *(I Peter 1:8)*.

3. Abandonment of sin *(Rom. 6:1-3; 8:13)*.

3. The resources of sonship. 8:17.

(a) Heirs of God.

(b) Joint-heirs with Christ.

1. In His sufferings here *(Phil. 3:10; Rom. 8:17)*.

2. In His glory hereafter *(Matt. 16:24; II Tim. 2:11, 12)*.

4. Together. Identification with Christ.

(a) Died with Christ *(Rom. 6:8)*.

(b) Buried with Christ *(Rom. 6:4)*.

(c) Risen with Christ *(Col. 3:1)*.

(d) Caught up together with Christ *(I Thess. 4:17)*.

(e) Glorified together *(Rom. 8:17)*.

(f) Reign together *(Rev. 20:4)*.

(g) Live together *(John 14:19, 20)*.

II. THE RELATIONSHIP OF THE PRESENT TESTING TO THE FUTURE GLORY. 8:18.

In the last clause of the preceding section, glory and suffering are linked together. Joint-heirship is linked with joint-suffering but here joint-suffering is linked with joint-glory. He does not minimize the sufferings but he does magnify the glory.

III. THE WAITING CREATION. 8:19-22.

NOTE: The Apostle here personifies creation. There she stands as he has projected her figure upon the canvas of his imagination. Her head is raised. Her eye is fixed intently upon a point on the horizon from which help is expected to come. So much of the picture has the Spirit drawn in a single word—**expectation.** She is looking for deliverance—deliverance from a bondage to which she has been subjected by the fall of her complement, **man.** Her deliverance can only come when man, redeemed, is manifested as a son of God.

1. The waiting creation *(Acts 3:21).* Do you wonder why social service does not serve the world? Do you wonder why the world does not grow better? The earth and its curse, man and his sin, will continue until the manifestation of the sons of God in glory.

Nature is linked with man. Its shortcomings and imperfections are explained by his. It fell with man and it will rise with man. When God made man He not only made him a part of the corporate life of the race with responsibilities to his brother man, but He made him a part, and a ruling part of the system of nature, with power over inferior realms that were placed at his feet and under his

authority. He sinned and now creation awaits his redemption.

2. This creation was made subject to vanity, unwillingly. It was subjected without its consent *(Gen. 3:17-19)*. Him refers to our first parent at whose fall a universal blight came upon nature. This is evident in her frowns, her hurricanes, her upheavals, her diseases, her pests.

3. The coming deliverance. 8:21; Is. 35; Is. 55:12, 13. The curse *(Gen. 3:17-19)* shall be lifted.

4. The groaning of creation. 8:22. The metaphor of the birth pangs carries us back to the words addressed to Eve at the fall, linking the groaning universe with man. The shadow of man always rests upon nature. It seems to echo the groans of the souls in bondage who have fallen under the thrall of sin. The whole creation travaileth.

IV. THE COMING DELIVERANCE OF CREATION AT THE ADOPTION. 8:23.

1. Not only they but ourselves.

NOTE: The principle thought is the future glory. That it is certain is proved by the following:

(a) The groaning of creation.

(b) The groaning of God's children for full redemption.

(c) The groaning of the Spirit within us. 8:26.

(d) The fulfilment of God's eternal purpose. 8:28-31.

2. We have the first-fruits now.

(a) The Spirit Himself. 8:23; Eph. 1:14.

(b) Salvation from sin is a first-fruit.

(c) These are earnests of coming completion.

3. Waiting for the adoption: the redemption of the body.

NOTE: The adoption is already ours as an internal relation but the outward condition does not yet correspond. The object of the longing is the adoption which believers wait for in patience. This is here identified with the redemption of the body. It is the perfect outward manifestation of the inward adoption, it is the soul's inheritance of the glorified life which is attained in the deliverance of the body.

V. SAVED IN HOPE. 8:24, 25.

1. Saved by hope (margin: in that hope were we saved).

(a) Salvation is linked with the blessed hope *(Heb. 9:27, 28)*.

(b) Redemption of the body is linked with the blessed hope *(Phil. 3:20, 21)*.

(c) It is a hope unseen, but the hope of every true Christian heart *(Rev. 22:20)*.

2. This hope has a disciplinary work in us. "Waiting with patience." We need the grace of patience.

NOTES

We are not only the sons of God because our hearts cherish a filial disposition towards God and inspires us with the cry of love, but from the heart of God Himself there comes down the answer by the voice of the Holy Spirit—"my child." It is not only our arms that are stretched out to take hold of God but His at the same time reaches out to embrace us and draw us to His bosom *(8:16)*. —*Godet.*

There can be no doubt that Paul was well qualified to speak on this subject *(8:18)*. One who had packed into less than twenty years the hardships narrated in II Corinthians 11:23-28, was well fitted to speak on suffering.—*Lee.*

ILLUSTRATION

"Amos, the herdsman, was a bruiser of sycamore figs, a kind of fig that never ripens in that country unless it was struck by a rod, and then being bruised, it began to ripen. Probably there are very few of God's people that will ripen without suffering."

The late Charles Cuthbert Hall tells of a walk he had with a brilliant Japanese friend. It was evening and the moon was shining brightly. His friend called his attention to the fact that in the literature of Buddhism there is almost no reference to the sun, but always to the moon. This he explained by pointing out that the spirit of Buddhism is essentially that of pessimism and sadness, and that naturally the cold, calm moon would be used in literature as a characteristic symbol. On the other hand, he called attention to the almost constant use of the sun as a symbol in Christian literature, and accounted for it by the fact that the inherent spirit of Christianity is that of hopefulness, energy, and courage, and the sun is the natural symbol of such ideas. No one who reads the New Testament thoroughly, and no one who comes in contact with rich, wholesome types of Christian experience, can doubt that the note of hope runs through our relation.—*Cameron. (Rom. 8:24, 25).*

RESEARCH AND DISCUSSION

Abba Father. Only three times do we meet with these two words:

1. In the Garden. Mark 14:36.
2. Romans 8:15.
3. Galatians 4:6.

The Holy Spirit guides

1. Into the truth of God. John 16:13; I John 2:20-27.
2. Into the family of God. John 3:5.
3. Into the liberty of God. Rom. 8:2; Isa. 10:27.
4. Into and in the will of God. I Cor. 2:10, 11.

LESSON NUMBER 22.

ROMANS 8:26-39

"Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.

"And he that searcheth the hearts knoweth what *is* the mind of the Spirit, because he maketh intercession for the saints according to *the will of* God.

"And we know that all things work together for good to them that love God, to them who are the called according to *his* purpose.

"For whom he did foreknow, he also did predestinate *to be* conformed to the image of his Son, that he might be the firstborn among many brethren.

"Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

"What shall we then say to these things? If God *be* for us, who *can be* against us?

"He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?

"Who shall lay any thing to the charge of God's elect? *It is* God that justifieth.

"Who *is* he that condemneth? *It is* Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

"Who shall separate us from the love of Christ? *shall* tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

"As it is written, For thy sake we are killed all the day long: we are accounted as sheep for the slaughter.

"Nay, in all these things we are more than conquerors through him that loved us.

"For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,

"Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord".

INTRODUCTION

THIS design of this section is to furnish grounds of encouragement to endure the suffering which precedes the glory. The grounds of encouragement presented are three:

1. The greatness of the glory.
2. The help of the Holy Spirit.
3. The working together of all things for the good of the elect.

ANALYSIS

I. THE HELP OF THE HOLY SPIRIT. 8: 26, 27.

1. He helps our weaknesses.
   (a) By giving us strength to bear them.
   (b) By exciting us to make efforts to sustain them.
   (c) By ministering to us, showing our privileges in Christ.
2. Helps our prayer infirmities (our knowledge is limited.
   (a) Do not always know what is best for us.
   (b) Do not always know what God is willing to grant.
   (c) Often have wrong conceptions of God and our own needs.
   (d) Often in deep perplexity—the Spirit asks for us.
3. The Spirit prays within us *(Jude 20)*.
   (a) Intercession—present to aid.
   (b) Groanings—showing intensity of intercession.
   (c) Unutterable—showing the fierce fervency of the intercession.

II. THE SUBORDINATION OF PROVIDENCE TO THE GOOD OF THE ELECT. 8:28.

1. We know. He introduces another source of consolation and support, namely, that all things are under the direction of an infinitely wise Being who has purposed their salvation and ordered all things to contribute to it.

2. All things. All the afflictions and all the trials and all the persecutions. These are means that contribute to our welfare.

3. Work together for good. Co-operate, mutually contributing to our good.

4. The subjects of this wonderful Providence—the called according to His purpose. This is the most neglected portion of this wonderful promise.

The purpose:

1. One over which the creatures can have no control; it is according to the counsel of His own will *(Eph. 1:11)*.

2. It is without any merit on the part of the sinner; a purpose to save him by grace *(II Tim. 1:9)*

3. It is eternal *(Eph. 3:11)*.

III. GOD'S ETERNAL PURPOSE OUTLINED. 8:29, 30.

1. The first step—the foreknowledge of God *(I Peter 1:2; Eph. 1:4)*.

NOTE: God's foreknowledge has no reference to what the elect will do but to what He would do for them.—*Moule.*

NOTE: Rowland Hill, when speaking of the doctrine of election, said: "Here am I lost; I cannot

fathom with my puny understanding the mystery of the Divine decrees—I can only say with Paul, 'O the depth.' I know it is my duty to invite all to Christ, but the Holy Spirit of the living God can alone enable the sinner to accept the invitation. Why God passes by some and accepts others, I cannot tell. We must wait till we see as we are seen, and know as we are known. We know nothing. Can any man tell me why grass is green? Then let us leave all explanations, and believe what God has revealed.—*Lee.*

2. The second step—predestination.

(a) Its foundation—Jesus Christ by whom we receive the adoption *(Eph. 1:5).*

(b) Its object is man, with nothing about him that deserves anything but judgment *(Eph. 2:3).*

(c) The blessing to which we are predestinated *(I Thess. 5:9).*

(d) The final end of predestination is the glory of His grace *(Eph. 1:6; Rom. 9:23).*

3. The next step—the calling of the foreknown and predestinated *(John 6:44; Rom. 1:6).*

NOTE: This cannot refer to an external call of the Gospel, since those who are here said to be called are said also to be justified and glorified.—*Barnes.*

NOTE: Election makes no alterations in the real state of its objects. Not until they are reached by the energy of the Holy Spirit and the power of evangelical truth are they changed. The means being decreed as well as the end, it is absolutely necessary to accomplish the great design of election, that all chosen in their several generations should be born of the Spirit and converted to Jesus.

This was done by the call of God and the power of the Spirit. This call is an effectual call.—*Haldane.*

4. The next step—the justification of the called. We are justified by faith which we receive when we are effectually called *(Eph. 2:8)*. See Comments on justification in preceding lessons.

5. The next step—the glorification of the justified.

A man is justified the moment he exercises saving faith in Christ. If he is justified then he must in due time be glorified. Glorification will have its consummation in the day when the Lord Himself shall descend from heaven with a shout *(I Thess. 4:16-18)*.

NOTE: In this verse glorification is spoken of as having already taken place, because what God has determined to do may be said to be already done. "He calls those things that be not as though they were" *(Rom. 4:17)*. The Apostle does not say that those whom God predestinates He calls, and that those whom He justifies He glorifies; but speaking in the past time he says, that those whom God did predestinate He called, and justified and glorified. By this he expresses the certainty of the counsel of God.—*Haldane.*

NOTE: In the whole of this eternal purpose, there is nothing but Grace, whether we contemplate its beginning, middle or end.—*Haldane.*

IV. THE CHALLENGE TO FAITH. 8:31, 32.

1. The backward look. These things *(Rom. 8: 28-30)*.

2. The shout of triumph.

3. The sufficiency of God.

4. The foundation. Note the argument:

(a) From the love of God manifested.

(b) From the character of His gift: spared not His own Son.

(c) Delivered up for us *(Acts 2:23)*.

(d) A vicarious deliverance: for us all.

(e) "Shall He not with Him also freely give us all things?" If He has given the greatest Gift will He withhold the lesser gifts?

V. THE CHALLENGE TO THE ACCUSERS. 8:33, 34.

It is interesting to note that men have always failed to meet the challenges of Scripture:

Let him that is without sin cast the first stone *(John 8:7, 9)*.

Which of you convinceth Me of sin? *(John 8:46)*.

Who shall lay anything to the charge of God's elect? *(Rom. 8:33)*.

1. The challenge.
   (a) Who in all the universe?
   (b) Lay anything—our perfect righteousness *(I Cor. 1:30; John 8:46)*.
   (c) Charge—Rom. 8:1. No condemnation.
   (d) God's elect *(Rom. 8:28-30)*.
2. The ground of the confidence.
   (a) The Author—it is God that justifies.
   (b) The justified—the elect. 8:28-30.
3. The proof of our security:
   (a) Christ died for us. 8:34; 5:8.
   (b) Christ rose for us. 8:34; 4:25.
   (c) Christ enthroned at the right hand. 8:34; Heb. 1:3.
   (d) Christ's intercession for us. 8:34; 5:10; I John 2:1.

VI. THE CHALLENGE TO THE FORCES OF SEPARATION. 8:35-37.

In the contemplation of our glorious position in Christ the Apostle asks three questions:

1. Who shall accuse?
2. Who shall condemn?
3. Who shall separate?

1. The Sevenfold Question. Shall——

1. Tribulation *(John 16:33; Rom. 5:3; Rev. 7:14).*

2. Distress—anguish caused by trouble.

3. Persecution—affliction for the profession of the Gospel.

4. Famine—frequently to be endured in the world.

5. Nakedness *(Heb. 11:38).* Paul himself exposed to all these things *(I Cor. 4:11).*

6. Peril—dangers to which the Lord's people are frequently exposed.

7. Sword—violence carried to its utmost end.

2. The quotation. Psalm 44:22. Note—

(a) Time—all the day long.

(b) The manner—as sheep for the slaughter.

(c) The cause—for thy sake *(Matt. 5:11, 12).*

3. Our reaction to these things. We are—

(a) More than conquerors. A strong but blessed statement.

(b) Through Him that loved us. The root of victory is in the cross of Christ. The glory is to be given to God.

VII. THE SPIRIT WROUGHT PERSUASION. 8:38, 39.

1. Its basis *(II Tim. 1:12).*

2. The all-embracing persuasion. 8:38, 39. The strong cord *(Rom. 8:28-30).*

NOTES

On the one hand, God's sovereignty is plainly declared to us, on the other hand, man's responsibility is plainly taught. To receive, believe and to act upon these is our duty and our wisdom. But all attempts to bridge the gulf between them are futile in the present imperfect condition of man.—*Alford.*

It is in every way better to take the Scriptures as we find them, boldly insisting in all cases upon two factors, Divine causation and human freedom, but refusing to draw the line between them or to insist that we have the means of adjusting their particular claims.—*Chalmers.*

In his "Lectures on Preaching," Dr. Jowett says: "A skimmed theology will not produce a more intimate philanthropy. As skimmed milk has little nourishment for the body, so skimmed theology cannot adequately nourish the soul. A theology that can find no place for the foreknowledge and electing love of God is only skimmed theology."

ILLUSTRATION

It is said that the saintly Edward Payson established in his church what he styled "Aaron and Hur Societies," that is, little companies of Christians who met at stated times to pray that his preaching might lead to many conversions. In this way they upheld him, and God marvelouly blessed his ministry.—*Lee.*

There is no more convincing evidence of the pow-

er of the Gospel than the dying words of those who have espoused it.

Richard Baxter: "I have pain but I have peace."

Edward Payson: "The battle is fought, the victory won."

John Wesley: "The best of all is Immanuel, God with us."

Charles Wesley: "I shall be satisfied when I awake in Thy likeness."

The mother of the Wesleys: "Children, I am going; sing a song of praise."

Rutherford: "Oh, for a well-tuned harp!"

John Fletcher: "I am like a bird escaping from its cage."

Prince Albert: "Rock of Ages, cleft for me."

Dr. Cookman: "Hallelujah, I am sweeping through the gates!"

Lady Huntington: "I go to my Father tonight."

Philip Melancthon: "Nothing now but Heaven."

Edward Perronet, author of "All Hail the power of Jesus' Name:"

"Glory to God in the height of His Divinity!
Glory to God in the depth of His humanity!
Glory to God in all His sufficiency!
Into His hands I commend my spirit."

RESEARCH AND DISCUSSION

Compare Rom. 8:28-30 with I Cor. 1:30.

Of Him: according to sovereign election.

Are ye in Christ Jesus who of God: by the appointment of God.

Is made unto us Wisdom: in our calling.

Righteousness: by the imputation of His righteousness.

Sanctification: conforming us to His image.
Redemption: in giving us eternal glory.
Compare Rom. 8:28-30 with Eph. 1:4-8.

LESSON NUMBER 23.

ROMANS 9:1-13

"I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost,

"That I have great heaviness and continual sorrow in my heart.

"For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh:

"Who are Israelites; to whom *pertaineth* the adoption, and the glory, and the covenants, and the giving of the law, and the service *of God,* and the promises;

"Whose *are* the fathers, and of whom as concerning the flesh Christ *came,* who is over all, God blessed for ever. Amen.

"Not as though the word of God hath taken none effect. For they *are* not all Israel, which are of Israel:

"Neither, because they are the seed of Abraham, *are they* all children: but, In Isaac shall thy seed be called.

"That is, They which are the children of the flesh, these *are* not the children of God: but the children of the promise are counted for the seed.

"For this *is* the word of promise, At this time will I come, and Sarah shall have a son.

"And not only *this;* but when Rebecca also had conceived by one, *even* by our father Isaac;

"(For *the children* being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;)

"It was said unto her, The elder shall serve the younger.

"As it is written, Jacob have I loved, but Esau have I hated".

INTRODUCTION

NORMAN HARRISON in "His Salvation", says concerning this chapter: "This division of the Epistle in one sense so clearly parenthetical, is in another sense so closely connected with the unfolding of its theme that one cannot catch its deepest import until this relationship is recognized.

The theme declares the Gospel to be 'the power of God unto salvation to everyone that believeth; to the Jew first.' But the Jew refused to believe. He refused his Messiah not only at the cross but in the program whereby He was preached 'to the Jew first' *(Acts 13:46)*. Paul cannot forget his experience with his fellow-countrymen. What effect has the Jew's historic unbelief upon the program and purposes of God?

Moreover, God is bound to the Jew by solemn promises, covenants and even oaths. What has become of these? Are they but scraps of paper? Some are calling God's righteousness into question. The God who is heralding His righteousness in the Gospel is charged by these critics with unrighteousness in relation to Israel *(9:14)*.

Hence this section to show: First, His special sovereignty of relationship to and right over Israel *(Rom. 9)*. Second, His wonderful righteousness in the Gospel, available to any Jew as well as any Gentile *(Rom. 10)*. Third, His enduring faithfulness, long suffering in mercy, in which He purposes to redeem every promise and pledge" *(Rom. 11)*.

Leon Tucker in "Studies in Romans" has some valuable observations on the place and value of the parenthesis *(Rom. 9—11)*. He writes: "A definition of a parenthesis is 'an explanatory clause or a qualifying statement.' A parenthesis is an infusion which does not create confusion. A parenthesis may be inserted in the main body of a sentence or subject. Grammatically, the context is complete without it. The parenthetical portion is an infusion into the Roman Epistle which does not create con-

fusion if it is understood as a parenthesis, otherwise it is all confusion."

ANALYSIS

I. PAUL'S CHRIST LIKE SORROW FOR ISRAEL. 9:1-3.

1. His strong expression of sincerity. 1.
   (a) I say the truth in Christ.
   (b) I lie not.
   (c) My conscience bears me witness.

2. His great heaviness and sorrow. Paul's heart was heavy because he was now to declare the judgment of God to come upon the impenitent hearts of Israel. Illus. Christ weeping over Jerusalem *(Luke 19:41-44)*.

3. His wish: "that myself were accursed from Christ."

NOTE: Paul wished to express a degree of feeling which could be measured in human expression by nothing stronger than this. The objective impossibility did not destroy the subjective intensity of feeling. And although he may not have actually formed the wish, still any student of human nature knows that feelings often exist, never taking shape in definite wish, which are contrary both to what is possible and what is actually wished.—*Lange*.

4. His kinsmen according to the flesh. Here Paul recognizes both the ties of the race and by implication of the ties of the spiritual brotherhood in Christ.

II. THE SEVENFOLD PRIVILEGE OF ISRAEL. 9:4, 5.

1. Israelites. These seven privileges belong wholly to Israel and this must be kept in mind.

2. The adoption. Israel as a nation was adopted by God as a type of the adoption of His children in Christ Jesus. They were children of God in a peculiar sense not true of any other nation *(Matt. 8:12)*.

3. The glory. They were the people to whom the glory (Shekinah) was committed. This was the visible manifestation of Jehovah on earth. This glory was theirs. It departed from them. It reappeared in Jesus Christ *(John 1:14; Luke 9)*. As the glory departed from Israel, and the glory that manifested itself in the Son departed under rejection the glory will not return to Israel until they return *(Ezek. 11:22, 23; 43:4, 5)*.

4. The covenants. NOTE: The covenant with Abraham, and the covenant at Sinai; in both of which they were interested; and all the solemn engagements which God had entered into with mankind were lodged in their hands and committed to their custody.—*Haldane.*

5. The giving of the Law *(Gal. 3:19)*. They were the only people on earth so distinguished by God. NOTE: This Law was given to Israel in three parts: the Commandments, expressing the righteous will of God *(Exod. 20:1-26)*, the Judgments, governing the social life of Israel *(Exod. 21:1—24:11)*; and the Ordinances, governing the religious life of Israel *(Exod. 24:12—31:8)*.—*Scofield.*

6. The service of God. This refers to the Tabernacle and Temple service, or Mosaic institutions of worship. All other nations were left to their own superstitious inventions; the Jews alone had ordinances of worship from God.

7. The promises. The Jews had received the

promises both temporal and spiritual especially those that related to the Messiah *(Acts 2:39; Rom. 3:1, 2)*.

8. The fathers *(Heb. 1:1)*. Other nations had their great men but not after the manner of Israel, whose "fathers" were divinely chosen and instructed. Of whom concerning the flesh Christ came *(Matt. 1:1; Rom. 1:3)*.

9. Christ who is over all, God blessed for ever.

NOTE: This is a most clear and unequivocal attestation of the Divine nature of our Lord Jesus Christ. Every engine of false criticism has been employed by those who are desirous to evade the obvious meaning of this decisive testimony to the Godhead of our Lord Jesus Christ but they have never succeeded.

III. THE NATURAL SEED AND THE SPIRITUAL SEED. 9:6, 7.

1. Is the Word of God of non-effect? No! They are not all Israel which are of Israel *(Rom. 2: 28, 29)*.

2. Not all Israel which are of Israel. He holds that there is an Israel of the spirit within the Israel of the flesh. The two are not identical. In the covenants Jehovah did not bind Himself to any hard and fast arrangement by which he was obliged to recognize the two as identical, and obliged to make all who are Israelites according to the flesh, partakers of eternal salvation. This is what the objector supposes. He presumes that blood connection with Abraham constitutes an unforfeitable claim to salvation *(Matt. 3:9; John 8:39)*.

3. The distinction made. 9:7. The seed of Isaac. This is quoted from *(Gen. 21:12)*. The effect of the coming of Christ was to cause a separation between those who are equally the posterity of Abraham. It appears that Abraham's act in casting out the bond woman and her son, at the Lord's command was prophetic of the cutting off of many of the natural branches of the olive tree. For all the numerous descendants of Ishmael are the descendents of Abraham. Isaac typifies the Son of God *(Heb. 11:17)* offered up and received again by his father from the dead. In Him (Christ) the children of the promise are called.

IV. THE DISTINCTION ILLUSTRATED. 9:8-13.

1. The children of the flesh are not the children of God *(John 8:39; Rom. 4:3)*.

2. The children of the promise are counted for the seed *(Gal. 3:6-9)*.

3. God did not bind Himself to all of Abraham's descendents. The records substantiate this position of Paul's. This was not only true of Isaac and Ishmael, it was also true of Jacob and Esau. They were twins, born of the same parents but before they were born Jehovah applied the principle of selection and exclusion. Paul shows conclusively that God is not bound to give the Messianic salvation to people simply because they are children of Abraham.

4. Selection and exclusion. "Jacob have I loved, Esau have I hated."

NOTE: Mal. 1:2, 3; Rom. 9:13.—It is plain that

"hatred" in such a connection *(an cp. Matt. 6:24; Luke 14:26)* need mean no more than relative repudiation. No personal animosity is in question, but a decisive rejection of a rival claim.—*Moule.*

NOTES

1. This is a difficult passage for the human mind.

2. However, the human mind is to be subject to God and not critical of God.

3. In this passage note that election does not have in mind human merit. Jacob was a rascal in his natural state. The wrath of God rests upon men because they deserve it. God cannot be charged with unrighteousness if he rejects the sinner. Therein is seen the glory of grace.

4. The righteousness of God's rejection of Esau is abundantly justified by his history and especially by the passage in Malachi from which this is quoted.

5. Digest Romans 9:20 and serve even with your mind the Law of God *(Mark 12:30)*.

6. Here is an illustration of the righteous sovereignty of God. It will be vindicated by the Apostle in the next section.

ILLUSTRATION

We have been like little children playing with a wonderful puzzle. We have fingered piece after piece, we have looked on a little bit of the picture on each separate fragment. How are we to put the puzzle together so as to find the complete picture; or is there no picture at all, but merely confusion? Is there someone behind the whole who has been working His own purpose through

the centuries? The key to the puzzle is to be found in God's Word. When the fragments are put together we shall discern on the completed picture, and connected with one central Figure, that of Israel. God's purpose toward Israel, and through Israel to the world, form the key to the Bible itself, and to the world as a whole.—*Ada R. Habershon, in "The Bible and the British Museum."*

RESEARCH AND DISCUSSION

To see the force of 9:1-3, we must remember that Paul was regarded as a traitor to the interests of his people *(Acts 21:28; 22:22; 25:24)*. Here he proves his love.—*Lee.*

The change from chapter 8 to 9 is abrupt and striking. From heights of triumph he plunges into depths of sorrow. There you had the exulting song of the warrior; here you have the wail of the mourner.

As to the adoption, whom did God take as His people from among all earthly nations? Exod. 4:22; Deut. 7:6; 10:15; 4:32-38; Amos 3:2. As to the glory see Exod. 25:8, 21, 22; 40:34-38; I Kings 8:11; I Sam. 4:21, 22. What covenants has Israel? See Gen. 15 and 17; Exod. 24; 34:10, 28; II Sam. 7 and Ps. 89; Jer. 31:31, 30; Ezek. 37:21-28. As to the giving of the Law, see Rom. 3:1, 2; Exod. 31:18; 32:15; Deut. 4:10-13, 33; Acts 7:53. Connected with the Law was the temple service continuing the tabernacle service. Heb. 9:3-10.—*Newell.*

LESSON NUMBER 24.

ROMANS 9:14-33

"What shall we say then? *Is there* unrighteousness with God? God forbid.

"For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.

"So then *it is* not of him that willeth, nor of him that runneth, but of God that sheweth mercy.

"For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth.

"Therefore hath he mercy on whom he will *have mercy,* and whom he will he hardeneth.

"Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will?

"Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed *it,* Why hast thou made me thus?

"Hath not the potter power over the clay; of the same lump to make one vessel unto honour, and another unto dishonour?

"*What* if God, willing to shew *his* wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction:

"And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory,

"Even us, whom he hath called, not of the Jews only, but also of the Gentiles?

"As he saith also in Osee, I will call them my people, which were not my people; and her beloved, which was not beloved.

"And it shall come to pass, *that* in the place where it was said unto them, Ye *are* not my people; there shall they be called the children of the living God.

"Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved:

"For he will finish the work, and cut *it* short in righteousness: because a short work will the Lord make upon the earth.

"And as Esaias said before, Except the Lord of Sabaoth

had left us a seed, we had been as Sodoma, and been made like unto Gomorrha.

"What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith.

"But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness.

"Wherefore? Because *they sought it* not by faith, but as it were by the works of the law. For they stumbled at that stumblingstone;

"As it is written, Behold, I lay in Sion a stumblingstone and rock of offence: and whosoever believeth on him shall not be ashamed".

INTRODUCTION

"THE flesh cannot hear of this wisdom of God without being instantly disturbed by numberless questions, and attempting in a manner to call God to account. We hence find that the Apostle, whenever he treats of some high mystery, obviates the many absurdities by which he knew the minds of men would be otherwise possessed; for when men hear anything of what Scripture teaches respecting predestination, they are especially entangled with very many impediments.

The predestination of God is indeed in reality a labyrinth, from which the mind of man can by no means extricate itself; but so unreasonable is the curiosity of man, that the more perilous the examination of the subject is, the more boldly he proceeds; so that when predestination is discussed, as he can not restrain himself within due limits, he immediately through his rashness, plunges himself as it were into the depths of the sea.

What remedy then is there for the godly? Must they avoid every thought of predestination? By no means: for as the Holy Spirit has taught us nothing but what it behooves us to know, the knowledge of this would no doubt be useful, provided it be con-

fined to the Word of God. **Let this then be our sacred rule, to seek to know nothing concerning it, except what Scripture teaches us: when the Lord closes His holy mouth, let us also stop the way, that we may not go farther."**—*John Calvin.*

ANALYSIS

I. THE RASH CHARGE OF THE NATURAL HEART. 9:14; I Cor. 2:14.

The Jew cannot refute the facts that Ishmael was rejected in spite of his birthright, and that Esau was rejected in spite of his legitimacy and birthright. But now the Apostle must defend God against the inevitable charge of unrighteousness in the election.

NOTE: Monstrous surely is the madness of the human mind, that it is more disposed to charge God with unrighteousness than to blame itself for blindness.—*Calvin.*

II. GOD AND MOSES. 9:15, 16.

1. Note that Paul appeals to the authority of the Scripture. He offers no apology, attempts no metaphysical distinctions, but rests his case on the authority of the Scriptures. He says that God Himself said the same thing to Moses that he is saying.

2. Note the absolute sovereignty of God. I will on whom I will. God is debtor to no one. His Divine justice owes no mercy to man. His mercy is purely of grace when it is exercised.

3. He expressly asserts that grace and mercy are independent of man's will or works. 9:16. Our salvation is not to be ascribed to our diligence but to God's overtures *(Titus 3:5)*.

III. GOD AND PHARAOH. 9:17, 18.

1. Paul again appeals to the Scriptures as authority. 9:17.

2. The judgment on Pharaoh.

NOTE: It is noteworthy that before these words were spoken *(Exod. 9:16)* it is recorded that Pharaoh hardened his heart *(Exod. 8:15, 32)*. This shows that the hardening of Pharaoh's heart was with the full consent and in line with his own will. To attempt to show the philosophy of this is to attempt to fathom infinity.

3. The teaching of verse 18 is the same as verse 15 and establishes the absolute sovereignty of God in grace and this sovereignty cannot be impeached upon the grounds of unrighteousness.

IV. THE QUESTION OF MORAL RESPONSIBILITY. 9:19.

NOTE: There are two lines of truth in the Word. The one, is God's absolute sovereignty. The other, is man's responsibility. While they cannot be reconciled by many they are not to be discarded by any. God is sovereign but His sovereignty does not destroy man's responsibility. Judgment is based upon human responsibility and it is administered by the authority of Divine sovereignty.

V. THE CHALLENGE TO FAITH. 9:20-22.

1. A blow to human vanity. 9:20; Job 11:12; 38. What right has man to question God?

2. Should the thing formed argue with its maker? Hard on man's conceit are such passages as these.

3. A self-evident truth. 9:21. Are you yielded to the Potter or must you argue with Him? Yield-

edness has always brought satisfaction. Men and women who have given themselves wholly to the Potter find rest in His love and wisdom. When God moulds the clay He does nothing contrary to justice. God might in justice have left the race to perish without redemption and this possibility which must be admitted gives to grace a glorious lustre. This passage is humbling to the pride of man yet it is true.

4. Two vessels:

(a) Made of the same clay by the same Potter.

(b) The vessel of mercy prepared before for His glory *(Eph. 1:4-6)*.

(c) The vessel of wrath. No mention of prepared before. Vessels of wrath are not subjects of election.

(d) That this vessel deserves wrath is implied in the use of the word longsuffering and the background of this longsuffering is the sin of this vessel of wrath.

(e) Nowhere is there a line that makes God the author of sin or responsible for the judgment of the wicked. No man can charge God with injustice for the Gospel is published to all.

5. The conclusion. 9:24. Here the argument is applied to the subject under discussion, Israel and her relation to God.

Note: Instead of meditating much upon the profound depths of the Divine decrees, it is better for each to make his calling and election sure, and with trembling to work out his own salvation.—*Lange.*

VI. THE GENTILES TO BECOME VESSELS OF MERCY. 9:25, 26.

1. The quotation from Hosea 2:23. God bade Hosea give to two of his children the names "no mercy" and "not my people;" in token that the ten tribes were no longer God's people nor an object of His mercy *(Hos. 1:6, 9)*. God thus placed the Kingdom of Israel on the exact level of the Gentiles. And God made this the more conspicuous by saying that He would have mercy upon, and save, the House of Judah. Paul quotes these words, not as an exact fulfilment of his thought but as an illustration of the principle just expounded, that when God called men from the midst of the Gentiles to be vessels of mercy He acted upon the principles announced by Hosea.

2. The second quotation from Hosea *(Hos. 1:10)*. The rejection of Israel but the salvation of a remnant. 9:26, 27. In this age of grace there will be a remnant according to the election of grace *(Rom. 11:5)*. But the day will come when this prophecy will be true of Israel as a people *(Rom. 11:25, 26; Deut. 30:1-8; Jer. 16:14, 15; Ezek. 20:34-38-41-44; 37:19-28)*.

3. While blindness is happened to Israel the Gentiles become the vessels of mercy.

VII. THE JEWS BECOME VESSELS OF WRATH. 9:27-29.

1. The salvation of the remnant *(Is. 10:22, 23; Rom. 9:27, 28)*. Here are two thoughts: judgment and grace. Judgment in that the nation that is as the sand of the sea is under judgment; grace in that

a remnant of that nation will be saved. Even in judgment the door of mercy stands open.

2. The second quotation from Isaiah *(Is. 1:9)*.

(a) The Lord of Sabaoth or hosts. A frequent designation of the Supreme God in the Old Testament *(I Kings 22:19; II Chron. 18:18; Ps. 103: 21; Ps. 148:2; Jer. 33:22; Deut. 4:19)*.

(b) Kindness in judgment—left us a seed *(Rom. 11:5, 6)*. Had not God preserved throughout Israel's history a godly seed, the whole nation would have rushed to the doom of Sodom and Gomorrah. It is true also that except for God's election all mankind would rush madly and be engulfed in the maelstrom of wickedness.

(c) This seed in the present dispensation, composed of those who have seen the grace of God in Christ is the earnest of the harvest yet to be gathered in that people so wonderfully preserved by Divine power.

VIII. THE GENTILES WHICH FOLLOWED NOT AFTER RIGHTEOUSNESS HAVE ATTAINED. 9:30-33.

1. The state of the Gentiles *(Rom. 1:18-32)*. Nothing appeared more unreasonable than that the Gentiles who having no concern for righteousness should be called to partake of salvation and to obtain righteousness and that on the other hand the Jew, who assiduously labored in the works of the Law, should be excluded from the reward of righteousness.

2. They attained the righteousness which is of faith. The Gentiles sought righteousness upon the terms laid down by God and obtained it *(Rom. 10:*

13). The proud heart of the Jewish legalist refused the way of faith.

3. Israel failed for she sought it not by faith. They sought it in a way in which it was not to be found. They refused the righteousness of faith which answers the demands of the Law *(Rom. 3:21-31)*.

4. They stumbled at the stumbling stone. 9:32, 33; I Peter 2:7, 8; Is. 8:14; 28:16. This stumbling was predicted by the prophets *(Is. 53)*. A rock of offense to those who refused to accept Him; a refuge to those who believed on Him.

NOTES

It is interesting to the spiritual mind to mark how sedulously the Spirit of God, in Romans 9, and indeed throughout Scripture, guarded against the horrid inference which the human mind draws from the doctrine of God's election.—*C. H. M., "Genesis"*.

Men fit themselves for hell but it is God who fits men for Heaven.

It seemed as if the rejection of Israel and call of the Gentiles was an afterthought of God's, but Paul proves that it was not so, but was a firm purpose in the Divine mind which He showed unto the prophets.

What a paradox we have in verses 30 and 31! The Gentiles did not pursue righteousness but it overtook them; the Jews pursued it but never arrived.

ILLUSTRATION

On my way from Ministers' Meeting to my study, not long ago, I was buttonholed by a clerical brother who delivered himself on this wise: "I should

like to consult you about a matter which is engaging the thought of a little company of conservative liberals, just now. It is plain to see that the traditional view of the Scriptures is untenable; but we fear the pendulum is swinging too far the other way. We want to find, somewhere along the *via media* a Working Theory of inspiration on which all reasonable people can unite: For it is high time we turn aside from controversy and resume the preaching of the unsearchable riches of Christ."

I declined with thanks, the kind invitation to join this coterie. The Church of Jesus Christ, of which I desire to be a loyal member, affixes its faith to Divine authority and is, therefore, not casting about for "working theories" *(Rom. 9:20).—Burrell.*

RESEARCH AND DISCUSSION

CHRIST THE STONE

I. ORIGIN.

(a) Mysterious	Dan. 2:34
(b) Divine	Gen. 49:24

II. CHARACTER.

(a) Stable	I Peter 2:4
(b) Living	I Peter 2:4
(c) Chosen	I Peter 2:4
(d) Precious	I Peter 2:4
(e) Tested	Is. 28:16
(f) Reliable	Is. 28:16

III. HISTORY.

(a) Witness	Josh. 24:27
(b) Smitten	Exod. 17:6; I Cor. 10:4.
(c) Buried	Exod. 15:5.

IV. MISSION.

(a) Foundation Stone	Matt. 7:24, 25.
(b) Stumbling Stone	Rom. 9:32, 33; I Cor. 1:23.
(c) Chief Corner Stone	Eph. 2:20; I Peter 2:6.
(d) Smiting and Growing Stone	Dan. 2:35.
(e) Head Stone	Ps. 118:22.
(f) Crushing Stone	Matt. 21:44.

—*Lee in "The Outlined Romans".*

Vessels of Wrath

1. Earthen vessels *(II Cor. 4:7)*, emblem of our frailty.
2. Marred vessels *(Jer. 18:4)*, spoiled vessels, spoiled by sin.
3. Marked vessels *(Rom. 9:22)*, marked for destruction.
4. Spared vessels *(Rom. 9:22)*, a crowning sign of mercy.

Vessels of Mercy

1. Chosen vessels *(Acts 9:15)*, for salvation and service.
2. Clean vessels *(Is. 66:20)*, having been cleansed.
3. Empty vessels *(II Kings 4:6)*, emptied of pride and self-will for service.
4. Filled vessels *(II Kings 4:6)*, ready for service.
5. Broken vessels *(Ps. 31:12; Judg. 7:16, 20)*, to let the light shine through.
6. Honored vessels *(II Tim. 2:21)*, ready for honorable service.
7. Glorified vessels *(Rom. 9:23)*, destined for glory.

—*Lee.*

LESSON NUMBER 25.

ROMANS 10:1-21

"Brethren, my heart's desire and prayer to God for Israel is, that they might be saved.

"For I bear them record that they have a zeal of God, but not according to knowledge.

"For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.

"For Christ *is* the end of the law for righteousness to every one that believeth.

"For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them.

"But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down *from above:*)

"Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.)

"But what saith it? The word is nigh thee, *even* in thy mouth, and in thy heart: that is, the word of faith, which we preach;

"That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.

"For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

"For the scripture saith, Whosoever believeth on him shall not be ashamed.

"For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him.

"For whosoever shall call upon the name of the Lord shall be saved.

"How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?

"And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!

"But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report?

"So then faith *cometh* by hearing, and hearing by the word of God.

"But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world.

"But I say, Did not Israel know? First Moses saith, I will provoke you to jealousy by *them that are* no people, *and* by a foolish nation I will anger you.

"But Esaias is very bold, and saith, I was found of them that sought me not; I was made manifest unto them that asked not after me.

"But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people".

INTRODUCTION

THE Apostle now turns from the national to the individual. The nation is set aside. God is now dealing with the individual Jew or Gentile. His righteousness is available for both Jew and Gentile upon the same terms. The righteousness which the Law sought and could not produce is available in Christ and this righteousness is available for both Jew and Gentile but it must be obtained by faith. He also shows by the Old Testament Scriptures that many Jews would fail to receive the Gospel, notwithstanding that it was promised afore to them, and notwithstanding that in fulfilment of God's promise it was proclaimed first to them.

ANALYSIS

I. THE APOSTLE'S PASSION FOR THE SALVATION OF ISRAEL. 10:1-4.

1. His affection for them. Paul was abused, reviled, and persecuted by his countrymen, yet he not only forgave them, but constantly prayed for their conversion.

2. Their zeal for God. Haldane well says in this connection, "Men may attend to religion, and be

much occupied on the subject, without being acceptable to God; and that sincerity in error is neither a means of salvation nor an excuse for any man."

3. Ignorant of God's righteousness. Had they understood God's righteousness they would not have gone about to establish their own righteousness.

4. What is God's righteousness? Rom. 1:16, 17; 3:21-31; 4:3; 5:19; 8:1-4.

5. Christ is the end of the Law for righteousness. 10:4.

(a) What is the Law? *(Rom. 7:12; 10:5).*

(b) What is the end of the Law? *(Gal. 3:24).*

(c) Why did Christ become the end of the Law? 10:4; I Cor. 1:30.

(d) To whom is Christ the end of the Law? 10:4; Acts 13:39; Rom. 6:14.

NOTE: The moment that a man believes in Christ the end of the Law is attained in that man; that is, it is fulfilled in him, and he is in possession of the righteousness which the Law requires, or can ever require, and consequently he has eternal life.—*Haldane.*

II. THE RIGHTEOUSNESS WHICH IS BY FAITH. 10:6-13.

1. Requires no effort to attain. 10:6, 7. Deut. 30:11-14. Moses gave the Israelites a law which was to abide with them for their constant instruction. They were not obliged to send a messenger to heaven nor over the sea to distant countries. The language that describes the clearness of the precepts given to Israel also applies to the Gospel.

2. It must be confessed with the mouth in acceptance of Jesus Christ.

3. It must be believed in the heart that God hath raised Jesus from the dead for our justification. The root of the confession must be in the faith of the heart in the risen Christ.

4. Note the second person: "thou," "thine."

5. The two agents in confession:

(a) The heart believes.

(b) The mouth confesses.

6. The universality of the Gospel privileges, "whosoever." 10:11.

7. In the Gospel there is no national distinctions. 10:12, 13.

III. GOD'S PLAN FOR BRINGING THE KNOWLEDGE OF THIS RIGHTEOUSNESS TO EVERY MAN. 10:14-16.

1. Four questions:

(a) How shall they call?

(b) How shall they believe?

(c) How shall they hear without a preacher?

(d) How shall they preach except they be sent?

2. The messengers. 10:15.

(a) The quotation *(Is. 52:7).*

(b) The beautiful feet.

NOTE: It is a beautiful thing in God's eyes to see the feet of His evangelists hastening on their mission. God speaks of the feet of His Gospel preachers as beautiful. He commends the activity of the feet rather than the eloquence of the lips. For the state of the sinner is such that the Word must be brought to them.

(c) The Gospel of peace *(Luke 24:36-40; Rom.*

5:1). The Gospel of the risen Christ is the Gospel of peace.

(d) Glad tidings of good things *(Luke 2:10)*.

3. The refusal of some to obey. 10:16. The report of Isaiah *(Is. 53:1)* is the report of the One who was despised and rejected of men. They rejected Him and many have rejected and are rejecting His Gospel.

IV. MAN'S UNBELIEF RENDERED INEXCUSABLE. 10:17-21.

1. The coming of faith. Faith cometh by the "report" and the report by the Word of God. (Report in verse 16 and hearing in verse 17 are the same word.) It is not the act of hearing but the thing heard, the report, that produces faith.

NOTE: The conclusion from what has been said is, faith is founded on instruction, and this instruction supposes a Divine communication. If men therefore are to believe they must hear the message of God; and that such a message is delivered supposes that God has spoken, and has spoken what is to be delivered as His Word, to all who are expected to believe.—*Hodge*.

2. The quotation *(Ps. 19:1-4; Col. 1:23; Acts 2:5)*. The Apostle applies to the Gospel what is said in the nineteenth Psalm of the heavenly host, the sun, moon and stars.

3. Israel should have known. Three quotations:

(a) Moses *(Deut. 32:21)*. First means that first Moses says it and then afterwards Isaiah speaks more plainly still, that a people who were no people should be preferred to Israel; while the latter

were to be disregarded as disobedient and gainsaying.

(b) Isaiah 65:1. A prophecy of the Gentile reception of the Gospel.

(c) Isaiah 65:2. A tender appeal, "All day long have I stretched forth My hands to a disobedient and gainsaying people" *(Luke 19:41-44)*. The stretching forth the hands is a gesture of invitation and even supplication.

NOTES

God has brought to pass a righteousness so wonderful and complete that it excludes man's efforts *(10:6, 7)* and admits only of faith *(3:26-28)*. Only a word is needed to possess it. And that Word of admission is in every mouth and heart *(10:8-13)*. Everyone can believe. Everyone can speak the word of confession. Everyone can call upon the Lord. Nothing more is needed by way of salvation —and nothing more is acceptable.—*Harrison in "His Salvation."*

The confession of Jesus as Lord, with the mouth, is the work of the Spirit in the heart. Particular attention should be given to the way the heart and the mouth are associated together in the Scripture. Christ quoted to the Pharisees the prophecy of Isaiah, saying, "Ye hypocrites, well did Esaias prophecy of you, saying, This people draweth nigh unto Me with their mouth and honoureth Me with their lips, but their heart is far from Me" *(Matt. 15:7, 8; Is. 29:13)*.

ILLUSTRATION

Romans 10:14, 15. The most tragic failure of the

modern church is in the betrayal of its message. A little boy runs the two squares to the grocery, arriving exhausted and out of breath. The clerk kindly asks: "What do you want, little man?" The boy looks blankly about, and finally stammers out: "I don't know. I have forgotten. I will have to run home and find out."

The only difference between that boy and many preachers, teachers and missionaries today is that the boy had gumption enough to go home when he found he had lost his message. Many are fairly running over with zeal to go. They can tell the facts about the field—the customs and needs of this country and that. But they are utterly ignorant or indifferent as to the message. What greater folly could we commit than to study the disorder, but neglect the remedy; to know how many people have not yet heard, but to be ignorant of what they should hear! What inconceivable trifling with almighty God and His Divine Message.—*Foster in "The Everlasting Gospel."*

RESEARCH AND DISCUSSION

Compare Rom. 10:10 with Acts 8:9-23.

Can men decide for Christ whenever they want to? Acts 24:25; Gen. 6:3.

LESSON NUMBER 26.

ROMANS 11:1-6

"I say then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, *of* the tribe of Benjamin.

"God hath not cast away his people which he foreknew. Wot ye not what the scripture saith of Elias? how he maketh intercession to God against Israel, saying,

"Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life.

"But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to *the image of* Baal.

"Even so then at this present time also there is a remnant according to the election of grace.

"And if by grace, then *is it* no more of works: otherwise grace is no more grace. But if *it be* of works, then is it no more grace: otherwise work is no more work".

INTRODUCTION

IN this chapter the Apostle first denies that the whole of the nation of Israel was indiscriminately rejected, for, as he had already intimated, there was to be a remnant saved, and of that remnant he holds himself forth as an example. He then brings again in view the sovereignty of God, in reserving this remnant according to the election of grace.

ANALYSIS

I. THE QUESTION. "HATH GOD CAST AWAY HIS PEOPLE?" 11:1.

The answer is, God forbid. I also am an Israelite. His conversion is a proof that God has not. Had He done so Saul of Tarsus would have perished. Dr. R. E. Neighbour gives us three lines of thought on this question:

1. Israel is not cast off, because Paul (Saul of

Tarsus) also was an Israelite, and God did not cast off Paul.

2. The Lord hath not cast off His people Israel because Paul was an Israelite, and Paul was saved by Grace, and his salvation is a type of the coming salvation of national Israel.

3. God hath not cast off His people, for Paul was also an Israelite, saved and commissioned, and his commission is a type of the like commission which Israel shall have in the days of her national regeneration and salvation.

II. PAUL'S CONVERSION IS A PATTERN OF GOD'S FUTURE PLANS RESPECTING ISRAEL. Acts 9.

Note the different features as outlined in "Paul's Conversion" by Charles F. Reitzel:

1. Paul was converted as a Hebrew *(Acts 26:14)*. His conversion was purely Jewish.

2. Paul's conversion was the first of a group of conversions. It was a unique conversion, unlike any that preceded or followed.

3. Paul's conversion took place ahead of time *(I Cor. 15:8)*.

4. Paul was converted by the appearance of Jesus in glory. Never before or since has a conversion taken place in this manner *(Rev. 1:7)*.

5. Jesus made Himself known to Paul in person *(Acts 9:5; Zech. 12:10; Gen. 45:4)*.

6. Paul's conversion was sudden *(Acts 9:3; 22:6; Mal. 3:1)*. So will the future event be sudden *(Rev. 1:7)*.

7. Paul's conversion was a pattern of longsuffering *(Acts 9:1-4; Rom. 10:21)*,

8. Paul was three days without sight *(Acts 9:9; Rom. 11:8; Luke 9:32)*. His loss of sight symbolizes the spiritual blindness of Israel *(Rom. 11:25)* which has been on them since the crucifixion.

9. Paul was given his sight the third day. The third day speaks to us of resurrection *(Matt. 12:39, 40; Hos. 6:2)*.

10. During these three days Paul neither ate or drank *(Acts 9:9)*. A picture of the blinded Israel with no spiritual food or drink. There is no joy and no food in Judaism.

There are many other resemblances that can be traced by the careful student of the Word. These resemblances are so striking that the whole history of blinded and redeemed Israel can be traced in outline.

III. THE REMNANT ACCORDING TO THE ELECTION OF GRACE. 11:2-6.

1. The quotation from Elijah. 11:2, 3; I Kings 19:10, 14.

(a) Testified against Israel because of their unfaithfulness.

(b) He thought himself left alone and in danger of his life.

NOTE: Note the contrast in Paul's thinking.

Elijah felt that although he was left, he alone was left and they sought his life.

Paul felt that because he was left, all Israel was also left.

Elijah thought that Israel was spiritually doomed. Paul thought that Israel was spiritually certain to revive.

Elijah anticipated immediate disaster. Paul anticipated future deliverance.

2. The election. 11:5; 11:2. Foreknowledge here means more than to know beforehand in the last days *(Rom. 9:29)*. It was owing to God's deliberate intervention that Israel was not long since eternally reprobate—all of them. Foreknowledge means to be intentionally acquainted with beforehand.

3. The election of grace or gracious election. Gracious not merely in the sense of kind, but gratuitous, sovereign, not founded on the merits of the persons chosen, but the good pleasure of God. This explanation is given by the Apostle in verse 6.

4. Not an election of works but of Grace. If by Grace then it is not of works *(Rom. 4:4)*. The two things are incompatible.

5. A remnant according to the election of Grace. 11:5. See material under Research and Discussion.

NOTES

Those who do not bow their knee to Baal are a remnant according to the election of Grace and not according to the firmness of their own purposes. —*Hodge.*

Commentaries and sermons are still too largely characterized by spiritualizing all promises made to Israel and literalizing all curses denounced on the same people. The principle is unjust, unscriptural and misleading. All the promises in the Word of God are made, some to Israel and some to the Gentiles if the Gentiles take their own and Israel's also, none are left to poor Israel. No wonder so little interest has been manifested in the spiritual wel-

fare of Israel, "still beloved for their father's sake," when the Gentiles have found only curses under Israel's name as the Jew's portion of the Word of God.—*John Wilkinson, in "Israel, My Glory."*

ILLUSTRATION

Pobjendonostow, once a persecutor of the Jews in Russia, once asked a Jew what he thought would be the result of the persecutions if they continued.

The answer was: "The result will be a feast." Pobjendonostow could not understand the answer, so the Jew illustrated it from history. Pharaoh desired to destroy the Jews, but the result was the Passover. Haman desired to destroy the Jews, but the result was the Purim. Antiochus Epiphanes desired to destroy the Jews, and the result was the feast of the Dedication of the Temple. Thus it has always happened in the history of the Jews.

RESEARCH AND DISCUSSION

"In the history of Israel a 'remnant' may be discerned, a spiritual Israel within the national Israel. In Elijah's time 7,000 had not bowed the knee to Baal *(I Kings 19:18).* In Isaiah's time it was the 'very small remnant' for whose sake God still forbore to destroy the nation *(Is. 1:9).* During the captivities the remnant appears in Jews like Ezekiel, Daniel, Shadrach, Meshach, and Abednego, Esther and Mordecai. At the end of the 70 years of Babylonian captivity it was the remnant which returned under Ezra and Nehemiah. At the advent of our Lord, John the Baptist, Simeon, Anna, and 'them that looked for redemption in Jerusalem' *(Luke 2:38),* were

the remnant. During the Church-age the remnant is composed of believing Jews *(Rom. 11: 4, 5)*. But the chief interest in the remnant is prophetic. During the great tribulation a remnant out of Israel will turn to Jesus as Messiah, and will become His witnesses after the removal of the Church *(Rev. 7:3-8)*. Some of these will undergo martyrdom *(Rev. 6:9-11)*, some will be spared to enter the Millennial Kingdom *(Zech. 12:6—13:9)*. Many of the Psalms express, prophetically the joys and sorrows of the tribulation remnant."—*Scofield Bible*.

LESSON NUMBER 27.

ROMANS 11:7-25

"What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded

"(According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;) unto this day.

"And David saith, Let their table be made a snare, and a trap, and a stumblingblock, and a recompence unto them:

"Let their eyes be darkened, that they may not see, and bow down their back alway.

"I say then, Have they stumbled that they should fall? God forbid: but *rather* through their fall salvation *is come* unto the Gentiles, for to provoke them to jealousy.

"Now if the fall of them *be* the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness?

"For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office:

"If by any means I may provoke to emulation *them which are* my flesh, and might save some of them.

"For if the casting away of them *be* the reconciling of the world, what *shall* the receiving *of them be,* but life from the dead?

"For if the firstfruit *be* holy, the lump *is* also *holy:* and if the root *be* holy, so *are* the branches.

"And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree;

"Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee.

"Thou wilt say then, The branches were broken off, that I might be graffed in.

"Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear:

"For if God spared not the natural branches, *take heed* lest he also spare not thee.

"Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in *his* goodness: otherwise thou also shalt be cut off.

"And they also, if they abide not still in unbelief, shall be graffed in: for God is able to graff them in again.

"For if thou wert cut out of the olive tree which is wild by nature, and wert graffed contrary to nature into a good olive tree: how much more shall these, which be the natural *branches*, be graffed into their own olive tree?

"For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in".

INTRODUCTION

IF the calling of Israel is unconditional, and it is, therefore the present rejection of Israel is but temporary. He has set them aside but not cast them away *(Rom. 11:1)*. The kingdom which He offered them and which they rejected, has been deferred but not transferred as some would have us think. There is Divine purpose in it all.—*Tucker.*

ANALYSIS

I. THE BLINDNESS OF ISRAEL IS PARTIAL. 11:7-10.

1. The failure of Israel to attain righteousness. 11:7; 9:31.

2. The election hath obtained it. 11:5. The election is always of Grace.

3. The rest were blinded:

(a) Foretold *(Ps. 69:22-28; Is. 6:9, 10; 29:10)*.

(b) Quoted at three great crises *(Matt. 13:14; John 12:40; Acts 28:25-27)*.

(c) Fulfilled *(Acts 28:25-27; Rom. 11:8, 25)*.

4. The authority of the Scriptures used. 11:8.

5. According to the testimony of David *(Ps. 69: 22; Rom. 11:9, 10)*.

II. THE FALL OF ISRAEL: THE OPPORTUNITY OF THE GENTILES. 11:11, 12.

NOTE: Their national blindness is now shown to be:

1. Not total, as regards themselves. 11:7-10.

2. Not fatal, as regards the faith of the world. 11:11, 12.

3. Not final, as regards the purposes of God. 11: 13-32.

—*Harrison.*

1. Their fall benefited the Gentiles.

(a) Through their fall salvation is come to the Gentiles.

(b) They are provoked to jealousy.

(c) An interesting question. Verse 12.

IF THE FALL OF ISRAEL ENRICHED THE WORLD HOW MUCH MORE THEIR FULNESS?

NOTE: Sooner or later the world will witness the re-instatement of the Jewish nation in the land of their fathers. They will not, as some, be merged in the nations among whom they are scattered, and so lose their nationality, but restored to their own land, they will continue a nation forever.—*Kellog.*

III. THE FALL OF ISRAEL IS NOT FINAL. 11:13-16.

1. He speaks to the Gentiles as the Apostle to the Gentiles. 11:13.

2. His motive. 11:14.

3. The nation is to be revived. 11:15. The imagery is that of the prophet Ezekiel, picturing the nation as dead, dismembered and scattered in the valley of dry bones *(Ezek. 37)*. The rehabilitation of these bones with flesh and life is a picture of the

national resurrection of Israel *(Is. 26:16-19; Hos. 6:1-3)*.

4. The first-fruit and the lump. 11:16. The reference is to the heave offering of the first lump of dough, as written in Numbers 15:21. The remnant of Israel that turned to the Lord, beginning at Pentecost, is regarded as the first of the dough, or lump; and as a promise of the future salvation of all Israel. See also Leviticus 23:17-20; Acts 15:14-17.

IV. THE PARABLE OF THE OLIVE TREE. 11:16-25.

1. The root and the branches. Here the Apostle changes the figure from the first-fruit and the lump to the branches and the root. This introduces the figure of a tree, sanctified or set apart for God. It points to the fact that the branches partake of the root and this is true even of branches grafted in from another tree.

2. The good olive tree, typical of Israel the chosen people of God. A type of Israel in covenant relation with God.

3. Some of the branches were broken off. Severed from the root, but the root remains intact. The branches cut off become withered and lifeless. This is what happened to at least a part of the nation. They lost their national life and their spiritual life. They became nationally and spiritually dead *(Ezek. 37)*.

4. The reason the branches were broken off. 11:20. God's judgment upon unbelief. The great sin of that people *(Exod. 4:1; Ps. 78:22)*. Unbelief is prominent in every period of their history *(Jer. 11:16)*.

5. The wild olive tree. The Gentiles. The Gentiles are put upon the root of the holy and good olive tree to receive life and fatness out of the root. This does not mean that the Gentiles have become Israel but that the Gentiles now share the fatness of the good olive tree, the Grace covenant as established with Abraham, Isaac and Jacob.

6. The warning. Boast not. 11:18, 20, 21, 22. A solemn warning follows. A warning needed today as never before. Note:

(a) Boasting unnatural. 11:18.

(b) The background of the boast. 11:19.

(c) The correction and qualification: unbelief. 20.

(d) The Gentiles stand on the same ground: faith. 20.

(e) Subject to the same judgment for unbelief as the Jew. 20, 21.

(f) You can be cut off and the natural branches graffed in again. 20-24.

7. The putting back of the broken-off branches. 23, 24. Here is the hope of Israel. It is true blindness came upon them; they are judicially blinded and deaf as well. They are scattered among the nations. They are in a state of spiritual death. But some day they will be graffed in again and live. The only condition is that they abide not still in unbelief. When Israel's unbelief ends her glorious future begins *(Zech. 12:10)*.

V. THE MYSTERY. 11:25.

1. Would not have you ignorant of this mystery *(Cp. I Thess. 4:13)*.

2. Lest ye should be wise in your own conceits. 11:20; 11:25.

3. Blindness in part has happened to Israel. A limited blindness for the time comes when this partial blindness will cease.

4. This blindness will continue until the fulness of the Gentiles come in.

NOTE: The "fulness of the Gentiles" is the completion of the purpose of God in this age, namely, the outcalling from among the Gentiles of a people for Christ's Name, "the Church which is His body" *(Eph. 1:22, 23)*. Compare Acts 15:14; Ephesians 4:11-13; I Corinthians 12:12, 13. It must be distinguished from the "times of the Gentiles" *(Luke 21:24)*.—*Scofield*.

NOTES

The Gentiles must never forget that they have been grafted into a tree that is not their own, and that they hold their place in it only by faith. This kind of grafting may not now take place, but it did in ancient times. In olden times a wild olive was grafted on to a good but languishing olive. Let Gentiles ever remember that the Jews were the channel of blessing to the Gentiles.—*Lee*.

Mystery is one of the words which Christianity has borrowed from Paganism. But in adopting it, it consecrated it to new uses by gloriously transfiguring it. The heathen religions of Asia had their mysteries. But here was the difference: only a few were initiated into them, whereas the Christian mysteries were secrets made known to all. The Christian mysteries are not truths incomprehensible, but secrets disclosed so that they may be comprehended by all. In the New Testament

meaning, mystery is a body of truth originally hidden from man's knowledge, which man by his unaided reason and abilities would never have discovered.—*Lee.*

ILLUSTRATION

The warning *(Rom. 11:21)* is prophetic. Christendom is exactly what the warning declares it should not be. There is boasting and high-mindedness. The great Roman Catholic hierarchy is an imposing institution which aims at political and religious control. Protestantism is becoming increasingly like Laodicea, boasting, "I am rich, increased in goods, and have need of nothing."

The greater part of Protestantism does not continue in faith but departs from the faith. It is unbelieving. The unbelief of Modernism is far greater than the unbelief of the Jews has ever been in the past. The Lord Jesus Christ is rejected in Gentile Christendom as the people of Israel never rerejected Him.—*Gaebelein.*

RESEARCH AND DISCUSSION

Compare this section (11:16-24) with the olive tree in Judges 9:8-15.

The mysteries:

1. The kingdom	Matt. 13:11.
2. Israel's blindness	Rom. 11:25.
3. Rapture	I Cor. 15:51.
4. The Church	Eph. 3; 5:28-32.
5. The indwelling Christ	Col. 1:26, 27.
6. God	Col. 2:2, 3.
7. Godliness	I Tim. 3:16.
8. Iniquity	II Thess. 2:7.
9. Seven stars	Rev. 1:20.
10. Babylon	Rev. 17:8.

LESSON NUMBER 28.

ROMANS 11:26-36

"And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:

"For this *is* my covenant unto them, when I shall take away their sins.

"As concerning the gospel, *they are* enemies for your sakes: but as touching the election, *they are* beloved for the fathers' sakes.

"For the gifts and calling of God *are* without repentance.

"For as ye in times past have not believed God, yet have now obtained mercy through their unbelief:

"Even so have these also now not believed, that through your mercy they also may obtain mercy.

"For God hath concluded them all in unbelief, that he might have mercy upon all.

"O the depth of the riches both of the wisdom and knowledge of God! how unsearchable *are* his judgments, and his ways past finding out!

"For who hath known the mind of the Lord? or who hath been his counsellor?

"Or who hath first given to him, and it shall be recompensed unto him again?

"For of him, and through him, and to him, *are* all things: to whom *be* glory for ever. Amen".

INTRODUCTION

THAT Israel has not been forever set aside is the theme of this chapter. (1) The salvation of Paul proves that there is still a remnant *(vs. 1)*. (2) The doctrine of the remnant proves it *(vss. 2-6)*. (3) The present national unbelief was foreseen *(vss. 7-10)*. (4) Israel's unbelief is the Gentile opportunity *(vss. 11-25)*. (5) Israel is judicially broken off from the good olive tree, Christ *(vss. 17-22)*. (6) They are to be grafted in again *(vss. 23, 24)*. (7) The promised Deliverer will come

out of Zion and the nation will be saved *(vss. 25-29).* —*Scofield.*

ANALYSIS

I. ISRAEL'S BLINDNESS WILL END WITH THE COMING OF THE DELIVERER. 11:26.

1. All Israel shall be saved. The Israel living in that day when Christ returns to earth as Israel's Deliverer and Earth's King.

2. The manner. Saved through the Deliverer. This is the return of the Lord as Deliverer of His earthly people. He comes again to Sion and out of Sion He shines forth in His mighty power as Deliverer *(Is. 59:20, 21; Is. 63:1—65:25; Ezek. 37; Rev. 1:7; Acts 1:11; Heb. 9:28).*

3. The change. Turn ungodliness away from Jacob *(Ezek. 36:24-29).*

NOTE: The Apostle does not mean to say that every Jew of every age will be saved; for he had proved that a large portion of them would be, in his time, rejected and lost. But the time would come when as a people, they would be recovered; when the nation would turn to God; and when it could be said of them that, as a nation, they were restored to Divine favor *(Acts 1:7).*—*Barnes.*

II. GOD'S COVENANT WILL BE KEPT. 11:27-29.

1. God will do this in fulfilment of His covenant with them *(Jer. 31:31-37; Heb. 8:8; 10:16).*

NOTE: His faithfulness as a Covenant God can no longer be questioned. He has established us in the confidence that every promise, despite man's unfaithfulness, will be kept to the very letter.

2. Concerning the Gospel, Israel are enemies.

3. This has worked to our advantage *(Rom. 11: 11)*.

4. But as touching the election they are beloved of the Father *(Rom. 11:2)*.

5. The gifts and calling of God are without repentance.

III. GOD'S MERCY WILL BE MANIFESTED. 11:30-32.

Jewish unbelief will eventually prove the occasion for doubly manifesting His mercy:

(a) To the Gentiles. 11:30.

(b) To Israel through them. 11:31.

(c) Hath concluded all in unbelief that He might have mercy on all. 11:32.

NOTE: Mercy is favor shown to the ill-deserving. It could not have been shown to the Jews and the Gentiles unless it was before proved that they were guilty. For this purpose proof was furnished that they were all in unbelief. It was clear, therefore, that if favor was shown to either, it must be on the same ground, that of mere undeserved mercy. Thus all men were on a level; and thus all might be admitted to heaven without any invidious distinctions, or any dealings that were not in accordance with mercy and love.—*Barnes*.

IV. GOD'S GLORY MANIFESTED. 11:33-36.

1. In His wisdom and knowledge. "O the depths!"

2. In His judgments *(Ps. 119:52, 160)*. "How unsearchable!"

3. In His ways. "Past finding out!"

4. The greatness of this wisdom. 11:34.

5. In His riches. 11:35; Ps. 50:9-12.
6. In His sovereignty. 11:36.

NOTE: It is the glory of Sovereignty, unimpeachable and unapproachable, so unfathomable and so unsearchable, so incapable of being aided and counseled, or becoming obligated to man.

NOTES

Romans 11:33-36. Even so, Amen. We also prostrate our being, with the Apostle, with the Roman saints, with the whole Church, with all the company of Heaven, and give ourselves to that action of pure worship in which the creature sinking lowest in his own eyes, yea out of his own sight altogether, rises highest into the light of his Maker. What a moment this is, what an occasion, for such an approach to Him who is the infinite and personal Fountain of being, and of redemption! We have been led from reason to reason, from doctrine to doctrine, from one link to another in a golden chain of redeeming mercies. We have had the dream of human merit expelled from the heart with arrows of light; and the pure glory of a grace most absolute, most merciful, has come in upon us in its place. All along we have been reminded, as it were in fragments and radiant glimpses, that these doctrines, these truths, are no mere principles in the abstract, but expressions of the will and of the love of a Person; that fact full of eternal life, but all too easily forgotten by the human mind, when its study of religion is carried away, if but for an hour, from the foot of the Cross, and of the Throne. But now all these lines converge upwards to their Origin. Through the work of the Son, and in it, we

come to the Father's Wisdom and Knowledge, which drew the plan of blessing, and as it were calculated and furnished all its means. We touch that point where the creature gravitates to its final rest, the vision of the Glory of God. We repose, with a profound and rejoicing silence, before the fact of mysteries too bright for our vision.—*Moule.*

ILLUSTRATION

Many of the perplexities of life are because we can not study God's providences aright. The time is coming when we will view them all from our home in Heaven, and then we will see beauty and love in all His dealings.

In the Capitol at Washington there is a large painting called "Westward Ho!" You come suddenly upon it as you reach one of the platforms on the stairs ascending from the rotunda. You are almost sure to pause at that point and begin to inspect it; but it appears only as a miserable blur. You wonder how such a painting could find a place in the Capitol. But when you ascend another flight of stairs which brings you on the level with it, and much farther removed from it, you stand entranced as its beauty unfolds, and its harmonious blendings stand bright and clear before your vision. Such will be the result when we look back from Heaven and understand earth's mysterious pictures.—*Sermon Illustrator.*

RESEARCH AND DISCUSSION

Compare Rom. 11:33-36 with Col. 1:15-19; 2:9.
Consider Micah 7:18-20.

LESSON NUMBER 29.

ROMANS 12:1-21

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, *which is* your reasonable service.

"And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what *is* that good, and acceptable, and perfect, will of God.

"For I say, through the grace given unto me, to every man that is among you, not to think *of himself* more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith.

"For as we have many members in one body, and all members have not the same office:

"So we, *being* many, are one body in Christ, and every one members one of another.

"Having then gifts differing according to the grace that is given to us, whether prophecy, *let us prophesy* according to the proportion of faith;

"Or ministry, *let us wait* on *our* ministering: or he that teacheth, on teaching;

"Or he that exhorteth, on exhortation: he that giveth, *let him do it* with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness.

"*Let* love be without dissimulation. Abhor that which is evil; cleave to that which is good.

"*Be* kindly affectioned one to another with brotherly love; in honour preferring one another;

"Not slothful in business; fervent in spirit; serving the Lord;

"Rejoicing in hope; patient in tribulation; continuing instant in prayer;

"Distributing to the necessity of saints; given to hospitality.

"Bless them which persecute you: bless, and curse not.

"Rejoice with them that do rejoice, and weep with them that weep.

"*Be* of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits.

"Recompense to no man evil for evil. Provide things honest in the sight of all men.

"If it be possible, as much as lieth in you, live peaceably with all men.

"Dearly beloved, avenge not yourselves, but *rather* give place unto wrath: for it is written, Vengeance *is* mine; I will repay, saith the Lord.

"Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head.

"Be not overcome of evil, but overcome evil with good".

INTRODUCTION

THE first eleven chapters of the Epistle are doctrinal. They fairly revel in the great mysteries of the plan of redemption. But when we come to chapter twelve the tide turns. Now it is the practical, the everyday.

Examining the Epistle closely we find that the Holy Spirit has unfolded the entire plan of salvation up to this point without asking us to do anything other than to believe in Jesus Christ as Saviour and yield our lives to His indwelling. He has been impressing upon us the important fact that there is nothing we can do until these truths have become accomplished facts in our lives. Then service is the outflow of the fountain of life within. The fountain of service is the inward urge of these great truths.

There are those today who would divorce doctrine from life. They minimize the importance of a man's beliefs and magnify the importance of his acts. But as Dr. Morgan puts it, "You cannot grow the tulips of the Kingdom of God unless you get the bulbs from Heaven." But back of Christian living must be Christian doctrine. A man's life flows from what he is and what he is depends in a great measure upon what he believes.

Paul here follows the logical order in the presentation of truth, indeed as one examines the logic of this marvelous Epistle one is impressed with the conviction that God breathed His own wisdom

into the writings of His servant. The Spirit of God who knows both the deep things of God, and the depths in the nature of man, is the real author of this Epistle.

Upon the basis of the great truths just laid down Paul appeals to men and women to give themselves fully unto God.

ANALYSIS

I. PAUL'S GREAT APPEAL. 12:1.

1. I beseech you. The word "beseech" is one of Paul's favorite expressions. Time and again he uses it. "I beseech you by the gentleness of Christ" *(II Cor. 10:1)*. "I beseech thee for my son Onesimus" *(Phile. 1:10)*. "I beseech you that ye walk worthy of the vocation" *(Eph. 4:1)*. Paul had a great mind and a great heart too. He loved to play on the softer notes. "I beseech you."

2. By the mercies of God. He uses the greatest argument for consecration, the incomprehensible mercy of God. How God-like we would be if we only realized how liberal He has been with us.

NOTE: Frederick Ozanam, the great French jurist, when warned of his approaching death, wrote in his diary these words; "O God, if Thou shouldst chain me to a bed for the rest of my life, it would not suffice to thank Thee for the days I have lived. If these words are the last that I shall ever write, let them be a hymn to Thy goodness."

3. The persons addressed: "brethren." He isn't appealing to the sinner. He is appealing to those who have an experimental knowledge of the great mercies of God.

4. Ye "present". We are asked to make a gift.

He asks that as a gift of love we give ourselves to God. He asks this living sacrifice as the free outflow of a loving heart. There is no compulsion here. It is an appeal for a gift based upon the mercies of God.

5. Your bodies. We are asked to present our bodies because the body is the organ of all our activities. It is through the body that we come in touch with the world. And the Apostle is very personal—"your body." Make no mistake. He wants yours. He wants our hands, our feet, our lips, our hearts, our voices, our all. The appeal is for the presentation of the whole man.

6. A living sacrifice.

NOTE: The old sacrifices were dead. The victim was dragged dead to the altar. It was a dead bull or a dead ox or a dead goat. But we are asked to bring our bodies alive and offer them up as a living oblation. A Christian is not an amputated man. He is not a mutilated man. He is a dedicated man. It is easy to slay a bullock or offer one hundred rams, but it is not easy to slay self and rise into the calm glory of the surrendered life *(Gal. 2:20)*.

7. The object of consecration: God.

NOTE: Perhaps here it would be well to distinguish between **objective** and **subjective** consecration. By **objective** consecration we refer especially to the consecration that is made to some particular calling or work; where the individual devotes himself or herself to some line of Christian activity, such as the ministry, or the labors of a deaconess. This consecration is to a certain line of service, just as a merchant devotes himself to his business. In this there may be degrees of consecration.

But it is not an **objective** consecration, but a **subjective** consecration that Paul was urging upon the Romans *(12:1)*. It includes the entire body. This consecration is not to be made to some work but to the Lord; not so much to do something for the Lord but to enable the Lord to do something in and through them. They were to be transformed. There can be no degrees in subjective consecration. —*Ruth.*

8. The character of the appeal—reasonable. The Greek word used is our word "logical." God never asks men to do the unreasonable thing. If there is any reason for serving God at all there is a reason for serving Him fully. The appeal to full consecration is reasonable. This is in order to a reasonable service.

II. CONFORMATION OR TRANSFORMATION. 12:2.

1. Be not conformed to this world *(Gal. 1:4; James 4:4; I John 2:15-17)*. The reference here is to that self-centered world in which men and women, made in God's likeness, are absorbed in self-interest rather than in the glory of God.

Be not conformed. To be conformed to this world is simply to fall in with its ways of thinking and doing. It is to adjust one's self to public opinion with a view less to duty than to expediency.

The non-conformist on the other hand is one who does his own thinking, subject only to Divine authority. He is "in the world but not of it." He regards himself not as a citizen of this world but as a pilgrim and a sojourner, like Abraham who

dwelt in tents, "looking for a city that hath foundations whose builder and maker is God."

2. Be ye transformed. Not simply non-conformity but a transformation or transfiguration. There can be no outward transformation in life without an inward transfiguration. This is to be accomplished by the renewal of the mind by the Spirit of God.

(a) The mind. I Cor. 2:14. Your mind must be changed if your life is to be transformed. II Cor. 4:3, 4.

(b) This transformation will also involve the conscience. NOTE:

The conscience of an unrenewed man is like the deflected needle of a compass; being so perverted by sinful habit, that it no longer performs its normal function but confuses "the worse and better reason"; wherefore it is not enough to say of any one that he is a conscientious man, unless we have reason to believe that his conscience has been rectified and adjusted to the mind of God.—*Burrell.*

3. The result of this vital change is indicated: "that ye may prove what is that good and acceptable and perfect will of God." NOTE:

1. A knowledge of His will is the first result of the presenting of ourselves.

2. A discernment of His will is certainly the second. It is only the consecrated who can discern between what is and what is not pleasing to God. Such are prepared for loving submission in a glad

3. Approval of His will leading to the performance of His will.—*Lee.*

III. CHRISTIAN SERVICE IN RELATION TO THE CHURCH. 12:3-8.

1. Instructions concerning thinking. 3.
   (a) Not to think of self more highly than ought.
   (b) To think soberly—not intoxicated with conceit.
   (c) According to the measure of faith given.
2. The practical reason for sober thinking. 4-8.
   (a) We are many members with different functions.
   (b) At the same time we are members of the same body.
   (c) We are inseparably bound together.
   (d) Our gifts differ.
   (e) Let each one exercise his function without any jealousy of the other.

NOTE: How sadly the Church needs this truth! What would so harmonize her life, remove the petty bickerings, jealousies, criticisms that too frequently arise in the ordinary course of church activity. Does another sing more beautifully, speak more effectively, pray more fervently, give more largely, lead more acceptably, why should a spirit of envy or aught but praise possess me? Whence received he it? Shall I criticize my Lord who gave it to him and some other gift to me?—*Harrison.*

IV. BROTHERLY LOVE ONE TOWARD THE OTHER. 12:9-16.

1. Love is to be real.
2. A loathing for evil.
3. A bent to that which is good.
4. Kindly affectioned with brotherly love. 12:10.
5. Quick to honor one another.

6. Unflagging zeal.
7. Maintain the spiritual glow.
8. Serve the Lord.
9. Let your hope be joyful.
10. Steadfast in trouble.
11. Given to much prayer.
12. Contributing to the poor saints.
13. Making a practice of hospitality.
14. Bless your persecutors.
15. Bless them instead of cursing them.
16. Rejoice with those that rejoice and weep with them that weep.
17. Keep in harmony with one another.
18. Instead of being ambitious associate with humble folk.
19. Never be self-conceited.

V. CHRISTIAN GRACES TOWARD THOSE OUTSIDE. 12:17-21.

1. Never pay back evil for evil.
2. Aim to be above reproach in the eyes of all.
3. Be at peace with all men if possible.
4. Never revenge yourself. Let the judgment of God have its way.
5. If your enemy is hungry feed him; if thirsty give him drink.
6. In this way you will make him ashamed of himself.
7. Do not let evil get the upper hand of you.
8. Get the upper hand of evil by doing good.

NOTES

There is in the animal world, in the family of reptiles, a type of lizard called chameleon. It has

some very unique characteristics. The familiarity of the name vouches for the strangeness of the reptile. Metaphorically the name is used very frequently. It is claimed that the animal lives chiefly on air. It has the almost uncanny ability to change its color in accordance with its environment. When its setting is blue it will adopt blue for its color. When its background is green it will present itself as green. When the surroundings happen to be red it will put on a red coat. It is difficult to distinguish it from its surroundings. It has a marvelous power of adaptability to its environment.

There are human chameleons. There are those who change their colors as convenience may call for a change. There are those that clothe themselves with the garments of their environment. Quick changes can apparently be brought on without any compunctions of conscience. There are those that are like the struggling wolves that join themselves with any pack that happens along and then howl with them in perfect tune and sweet harmony. An indifferentism of character possesses them, and advantageous adaptability is their slogan. But the Word says, "Be not conformed to this world."—*Tuuk.*

ILLUSTRATION

John Frederick Oberlin was an outstanding example of entire consecration. Among his papers was found a document. Here is the heart of it in a single paragraph:

"In the Name of the Lord of Hosts, I this day renounce all former lords that have had dominion over me; the joys of the world in which I have too much delighted, and all carnal desires. I re-

nounce all perishable things in order that God may constitute my **All. I consecrate to Thee all that I am, and all that I have; the faculties of my mind, the members of my body, my fortune and my time.** Grant me grace, O Father of mercies, to employ all to Thy glory, and in obedience to Thy commands. For ardently and humbly, I desire to be Thine through the endless ages of eternity. Should Thou be pleased to make me in this life the instrument in leading others to Thee, give me strength and courage openly to declare Thy Name. And enable me, not only to devote myself to Thy service, but to persuade my brethren to dedicate themselves to it also."

RESEARCH AND DISCUSSION

There are three "therefores" in Romans:

(a) Of justification. 5:1.
(b) Of sanctification. 8:1.
(c) Of consecration. 12:1.

Good for good is man-like.
Evil for evil is beast-like.
Evil for good is devil-like.
Good for evil is God-like.

—*Lee.*

LESSON NUMBER 30.

ROMANS 13:1-14

"Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God.

"Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation.

"For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same:

"For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to *execute* wrath upon him that doeth evil.

"Wherefore *ye* must needs be subject, not only for wrath, but also for conscience sake.

"For for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing.

"Render therefore to all their dues: tribute to whom tribute *is due;* custom to whom custom; fear to whom fear; honour to whom honour.

"Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law.

"For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if *there be* any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself.

"Love worketh no ill to his neighbour: therefore love *is* the fulfilling of the law.

"And that, knowing the time, that now *it is* high time to awake out of sleep: for now *is* our salvation nearer than when we believed.

"The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light.

"Let us walk honestly, as in the day: not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying.

"But put ye on the Lord Jesus Christ, and make not provision for the flesh, to *fulfil* the lusts *thereof*".

INTRODUCTION

THIS chapter opens with the subject of the state and the Christian's relation to it. "Now we have the Christian attitude," says F. W. Grant (Numerical Bible), "toward the outside world, to which we are not to be conformed. Strangers and pilgrims in it, we yet recognize, surely, all that is of God. Government is of God, not this or that form of it; there is no decision as to what is best or of any form being best. The world is outside of us, and all that belongs to it, but God's hand is in it and over it, and with a restraining power upon the evil, which is immense mercy to all. Government is of God, whatever exists, whatever we find practically in the place where we are. We are only passing through and it is not ours to meddle or to make. Any form of government whatever is comparatively beneficial; think of what anarchy would mean! While all forms fail, as Daniel at large shows us, because the One who alone is capable of exercising perfectly righteous rule has not come, God's mercy comes in everywhere to temper things; but the world is in opposition to God and therefore to us. As long as we are here there will never be another condition of the world. Our place is in the world to come."

ANALYSIS

I. TO RESIST GOVERNMENT IS TO RESIST GOD. 13:1, 2.

God's people are not of this world; that is, this world system and order of things *(John 17:16)*. They are strangers and pilgrims here *(Phil. 3:20,*

R. V.; I Peter 2:11). The Lord's people are also expressly commanded not to be conformed to this world *(Rom. 12:2, R. V.).* Those of this age are "the children of disobedience" *(Eph. 2:2),* yea, "the children of wrath" *(Eph. 2:3).* True Christians are the children of God *(John 1:12, 13; Gal. 3:26; I John 3:1)* and so of another family. But Christians are in the world and must bear a certain relationship to its institutions.

1. Let every soul be in subjection to the higher powers. There are no exceptions noted here. It is universal in its sweep—"every soul."

2. There is no power but of God *(Dan. 2:37; John 19:11; I John 3:4).* All human power is permitted to exist by God.

3. These powers are ordained by God. They are ordained to restrain evil in the world *(Rom. 13:3, 4).*

4. To resist them is to resist the ordinance of God. 13:2.

5. To resist them is to invite the judgment of God. 13:2 *(R. V.).*

II. HUMAN GOVERNMENT IS A MINISTER FOR GOOD. 13:3-7.

1. Rulers are a terror to evil works, not good works *(I Tim. 1:9).*

2. To be free from fear of rulers be law-abiding.

3. Rulers always appreciate law-abiding subjects.

4. Government and its law is a minister for good.

5. Governments and their servants are ministers of God authorized to execute judgment upon evildoers.

6. Then it is necessary to be subject not only

because of fear of their wrath but also for conscience sake.

7. Pay the tribute, the custom, the honor to whom it is due. 13:7.

NOTE: The Christian lives in one realm where the authority of Jesus Christ is the rule of life. The compulsion is the compulsion of love.

The world is another realm, under sin, under law and constantly in need of punishment for sin in order to keep the world from sinking into anarchy.

III. OUR RELATION TO OUR NEIGHBOR. 13:8-10.

1. Owe no man anything. Men often congratulate themselves that they owe no man, forgetting that we are informed that we are to owe no man anything but

2. Love. Paul recognized his debt to others *(Rom. 1:14)*.

3. The commandments regulating our conduct neighbor-ward are summed up. 9, 10.

NOTE: He who loves God fully will perform his obligations to God. He who loves man fully will discharge his obligations to man and more.

IV. THE URGENCY IN VIEW OF THE TIME. 13:11-14.

1. The night is far spent. "The dial hand is advancing. The 'night' of man's misrule, soon to give away before the 'Day' of His righteous reign, furnishes a governmental angle of appeal to 'awake' and cast off the works of darkness, walking as citizens of the 'day' as though it were already here, thus avoiding and rebuking the shameful excesses

and strifes that are degrading the citizenship of the present age."—*Harrison.*

2. It is high time to awake out of sleep *(Matt. 25:1-13).*

3. Our salvation is nearer than when we first believed *(I John 3:2).*

4. Put on the Lord Jesus Christ and make not provision for the flesh to fulfil the lusts thereof *(Titus 2:11-14; I John 3:3).*

NOTES

It is important to note that the Jews at Rome were notorious for their turbulence. Their theocratic ideas of government made submission to government by Gentiles intolerable. They had lately rebelled and suffered expulsion *(Acts 18:2),* hence the timeliness of this exhortation.

Men judge Christians by their promptness in fulfilling obligations, and in paying their bills, and it is a fine, natural and legitimate test.

Here we have a great incentive to faithfulness and holy living—the Return of the Lord *(Rom. 13:11).*

ILLUSTRATION

These verses *(13:11-14)* were used of the Spirit in the conversion of Augustine one of the greatest of the early church fathers. He had lived a wild life, though the child of a godly mother. Seriously impressed by the conversion of some rough Roman soldiers, he was seated in his garden, when he heard a voice, (probably the voice of children playing), repeating several times, "Take up and read." He took up a copy of the Epistles which

lay open at his side, and the above verses met his gaze.

RESEARCH AND DISCUSSION

By whom were civil governments ordained? Exod. 18:21; II Chron. 9:8; Dan. 2:37; Rom. 13.

Is it required of Christians to respect the rulers? Acts 23:5; I Peter 2:17.

Should we pray for those in authority? I Tim. 2:1, 2.

If our citizenship is in Heaven, is it proper for us to pay taxes to the governments in this world? Matt. 17:24-27; Rom. 13:5-7; Matt. 22:17-21.

LESSON NUMBER 31.

ROMANS 14:1—15:3

"Him that is weak in the faith receive ye, *but* not to doubtful disputations.

"For one believeth that he may eat all things: another, who is weak, eateth herbs.

"Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth: for God hath received him.

"Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand.

"One man esteemeth one day above another: another esteemeth every day *alike*. Let every man be fully persuaded in his own mind.

"He that regardeth the day, regardeth *it* unto the Lord; and he that regardeth not the day, to the Lord he doth not regard *it*. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks.

"For none of us liveth to himself, and no man dieth to himself.

"For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's.

"For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living.

"But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ.

"For it is written, *As* I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.

"So then every one of us shall give account of himself to God.

"Let us not therefore judge one another any more: but judge this rather, that no man put a stumblingblock or an occasion to fall in *his* brother's way.

"I know, and am persuaded by the Lord Jesus, that *there is* nothing unclean of itself: but to him that esteemeth any thing to be unclean, to him *it is* unclean.

"But if thy brother be grieved with *thy* meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died.

"Let not then your good be evil spoken of:

"For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.

"For he that in these things serveth Christ *is* acceptable to God, and approved of men.

"Let us therefore follow after the things which make for peace, and things wherewith one may edify another.

"For meat destroy not the work of God. All things indeed *are* pure; but *it is* evil for that man who eateth with offence.

"*It is* good neither to eat flesh, nor to drink wine, nor *any thing* whereby thy brother stumbleth, or is offended, or is made weak.

"Hast thou faith? have *it* to thyself before God. Happy *is* he that condemneth not himself in that thing which he alloweth.

"And he that doubteth is damned if he eat, because *he eateth* not of faith: for whatsoever *is* not of faith is sin".

"We then that are strong ought to bear the infirmities of the weak, and not to please ourselves.

"Let every one of us please *his* neighbour for *his* good to edification.

"For even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me".

INTRODUCTION

THIS chapter contains admonitions to which we should pay earnest heed, for the neglect of them gives rise to that very distressing evil which abounds unto the present day, namely, divisions and strife among brethren.

These discords frequently have their origin in some differences of opinions concerning Christian doctrines or practices. The Apostle recognizes that there would be divergences of that sort. Individuals vary in many ways. In fact, no two are alike. This diversity, and individuality characterize all the works of God, displaying His manifold wisdom. But this individuality among brethren creates a need for toleration. It is natural for us to think highly of our own opinions and ways, and

it follows that we are eager to press them on others for their acceptance. Sometimes this produces irritation and anger, and the discussion frequently engenders strife and estrangement.

In the early Church they had their problems. Problems that were peculiar to the times in which they lived but the principles underlying them are applicable to all times. The early Church was recruited from heathenism. Believers found themselves surrounded by its customs and continually confronted with the question of their relationship to them.

The mooted question was the question of eating meat that had been offered to the idols. The Holy Spirit uses this problem to enunciate the principles underlying Christian conduct.

ANALYSIS

I. THE LAW OF LOVE CONCERNING DOUBTFUL THINGS CALLS FOR THE CONSIDERATION OF OUR NEIGHBOUR'S GOOD. 14:1-6.

1. Him that is weak in the faith receive you. 1.

NOTE: "The 'weak brother' spends much time in studying the traditional rules of fast and feast, and the code of permitted food. He is sure that the God who accepted him will hide His face from him if he lets the new moon pass like a common day; or if the Sabbath is not kept by the rule, not of Scripture, but of the Rabbis. Every social meal gives him painful and frequent occasion for troubling himself and others; he takes refuge perhaps in an anxious vegetarianism, in despair of otherwise keeping undefiled. And inevitably such scruples

do not terminate in themselves. They infect the man's whole tone of thinking and action. He questions and discusses everything, with himself, if not with others. He is on the way to let his view of acceptance grow fainter and more confused. He walks, he lives; but he moves like a man chained, and in a prison.

Such a case as this would be a sore temptation to the 'strong' Christian. He would be greatly inclined, of himself, first to make a vigorous protest, and then, if the difficulty proved obstinate, to think hard thoughts of his narrow-minded friend; to doubt his right to the Christian name at all; to reproach him, or (worst of all) to satirize him. Meanwhile the 'weak' Christian would have his harsh thoughts also. He would not, by any means for certain, show as much meekness as 'weakness.' He would let his neighbor see in one way or another, that he thought him little better than a worldling, who made Christ an excuse for personal self-indulgence. How does the Apostle meet this trying case? 'He that is weak in the faith, receive ye.' "—*Moule.*

2. The qualification: "but not to doubtful disputations." These differences are not to be made the subject of argument by either the "weak" or the "strong". The profit from such discussion is doubtful.

3. We are not to judge each other with respect to meat or drink but to permit God to judge him, for we are not to judge God's servant. To his own master he standeth or falleth. 14:3, 4.

4. The question of special days. 14:5, 6.

(a) One man esteemeth one day above another.

(b) Another man esteemeth every day alike.

(c) Let every man be fully persuaded in his own mind. The word "fully assured" which the Apostle uses signifies to be assuredly persuaded in heart of that which is done.

(d) Again he emphasizes that he stands or falls before God. 14:4, 6, 12.

NOTE: "We do not take this Scripture as discountenancing the universal custom among Christians of setting apart the first day of the week as a day of rest from secular occupations and a day for meeting together for worship. The principle of a weekly rest-day existed from the beginning. It was observed by the Israelites before the Law was given, for God withheld the manna on the seventh day *(Exod. 16:22-30)*. In the primitive Church the disciples came together on the first day of the week to break bread *(Acts 20:7)*. It would be a violation of the teachings of Romans 14 to disregard and secularize the first day of the week, as by so doing the majority of Christians would be stumbled or offended. But the numerous feast days and holy days of Christendom have for the most part a pagan origin and Christians should not take part in their observance. The devising of a system of special days and seasons is purely a human contrivance, in the nature of will worship *(Col. 2:23)*, and the imposition of such a system upon the Church is the placing of a grievous man-made yoke upon the necks of the disciples."

II. THE LORDSHIP OF CHRIST. 14:7-13.

1. None of us to himself liveth or dieth. 14:7.

NOTE: Here is a fact of great importance. No

matter how much we may try to live to ourselves we cannot do it.

(a) We are beings of influence willingly or unwillingly.

(b) Our influence is permanent in its character: once exerted it cannot be destroyed or undone. We are all parts of a mighty system. NOTE:

"As a little silvery circular ripple, set in motion by the falling pebble, expands from its inch of radius to the whole compass of the pool, so there is not a child—not an infant Moses—placed, however softly, in his bulrush ark upon the sea of time, whose existence does not stir a ripple, gyrating outward and on, till it shall have moved across, and spanned the whole ocean of God's eternity, stirring even the river of life, and the fountains at which His angels drink."—*Burritt.*

2. We both live and die unto the Lord. 14:8,11,12. Every act of our lives, what we do and what we refrain from doing, what we eat and what we do not eat, whether we esteem a day or do not—everything affects the Lord. Nothing is overlooked by Him. Nothing is unimportant to Him. The very hairs of our head are numbered. All things are naked and open to the eyes of Him with whom we have to do.

3. The intention of Lordship. 14:9. Christ passed as a Man through all these regions, earth, under the earth and in heaven, in order that He might be "Lord both of the dead and the living" *(Acts 2:36; I Thess. 4:13-18; Rev. 1:17, 18).*

4. The quotation *(Is. 45:23; Phil. 2:10, 11).* Therefore

5. Everyone of us will give an account of himself to God. Therefore

6. Let us not judge one another any more *(Matt. 7:1. But Luke 17:1-4; I Cor. 8:7-13).*

III. THE ATTITUDE TOWARD DOUBTFUL THINGS SHOULD BE TAKEN IN THE LIGHT OF THE GOOD OF OTHERS. 14: 14-23.

1. Two things to remember:

(a) There is nothing unclean of itself. This disposes of meat.

(b) But if our hearts condemn us it becomes unclean to us. 14:14, 23.

2. We are to walk charitably having our brother's good in mind. 14:15.

3. A tremendous sentence: Destroy not him with thy meat, for whom Christ died.

NOTE: Do not value thy food more than Christ valued His life. It is a terrible thing when professors of religion keep men from Christ.

4. What is the kingdom? 14:17. Considered morally and dispensationally.

Morally. It is the spiritual rule of the Spirit of God.

(a) Negative. Not eating and drinking. A Christian is not merely one who does not eat or drink certain things.

(b) Positive. It is within you *(Luke 17:21)*; the Spirit's rule within.

Dispensationally. It is the universal rule of God *(I Cor. 15:24)*, not yet fully realized, but certain and sure.

Spiritually. It comprises these products of the Spirit:

(a) Righteousness *(Titus 2:11, 12).*

(b) Peace *(Rom. 5:1; Phil. 4:7; John 14:27; Gal. 5:22).*

(c) Joy *(Gal. 5:22; I Peter 1:8).*

5. In these things we are acceptable to God and approved of men. 14:18.

6. Follow after the things that make for peace *(Rom. 14:1, 19; Heb. 12:14, 15; II Tim. 2:14, 23, 25; I Tim. 1:4-6; 3:1-3).*

7. We must not destroy the work of God for meat. For the Kingdom of God is not meat and drink. The eating of meat should not be made the test of fellowship or the cause of schism.

8. The good of our brother should influence our conduct in doubtful things. 14:20-22.

9. The essence of sin. 14:23. Eating when in doubt, disregarding God and the faith principle in the control of our conduct brings condemnation and is the very essence of sin *(I Cor. 10:31).* The eating of meats may become a very serious matter even to the "strong" brother unless he keep the glory of God in view *(Matt. 6:22; Acts 2:46; Eph. 6:5; Col. 3:22).*

10. The application *(Rom. 15:1-3).* Christ is our example. 3.

NOTES

No man can live happily who lives to himself alone, and considers nothing but his own advantage; you must live for others if you would live honorably for yourself.

Whenever you find faith, and righteousness, and love, and joy in the Holy Ghost, look upon them

as the stamped coin of Christ's Kingdom, and as a legal tender from God to you.—*Beecher.*

Only twice in the New Testament is the phrase, "The judgment seat of Christ", to be met with, and in both cases only addressed to believers. In Romans 14:10, it is used in connection with treatment of brethren, and in II Corinthians 5:10, it is given as one reason why the Apostle had made pleasing God the ambition of his life.—*Lee.*

ILLUSTRATION

Suppose a case. It concerns the purchasing and eating of meat offered in sacrifice to idols.

Mrs. A—— goes to the shop to get her supply of meat. She secures it easily and quickly for she has no "scruples" and "asks no questions." But Mrs. B—— has entered and on-looked with surprise. She is "grieved" *(14:15)* that a fellow-Christian should eat idolatrous meat. She insists upon a piece that has not been near the idol temples. At dinner that night Mr. and Mrs. B.—— speak regretfully, yes, with criticism, of the indulgence of Mr. and Mrs. A——. They even contemplate "leaving the church."

Now let us get the divergent viewpoint that has led two Christian families, in full sincerity, to courses of action so totally opposed. Mr. and Mrs. A—— argue thus: "An idol is nothing (and Scripture so declares—I Cor. 8:4; Is. 44:8-20). Meat offered to carved bits of wood or stone is unharmed and unchanged. Only the 'weak' *(14:1, 2)* need refuse it." And are they not right?

But Mr. and Mrs. B—— argue thus: "Idols! Why, they stand for a cursed system that has dark-

ened and degraded the mass of human life beyond any other thing. How can a Christian countenance them? or how can one who fellowships at all with them consider himself a Christian?" And are they not right?—*Norman Harrison in "His Salvation."*

RESEARCH AND DISCUSSION

What is a strong believer? I Cor. 9:19-23.
Compare Rom. 14:5, 6 with Col. 2:16, 17.

LESSON NUMBER 32.

ROMANS 15:4-33

"For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope.

"Now the God of patience and consolation grant you to be likeminded one toward another according to Christ Jesus:

"That ye may with one mind *and* one mouth glorify God, even the Father of our Lord Jesus Christ.

"Wherefore receive ye one another, as Christ also received us to the glory of God.

"Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises *made* unto the fathers:

"And that the Gentiles might glorify God for *his* mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name.

"And again he saith, Rejoice, ye Gentiles, with his people.

"And again, Praise the Lord, all ye Gentiles; and laud him, all ye people.

"And again, Esaias saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust.

"Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.

"And I myself also am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish one another.

"Nevertheless, brethren, I have written the more boldly unto you in some sort, as putting you in mind, because of the grace that is given to me of God,

"That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost.

"I have therefore whereof I may glory through Jesus Christ in those things which pertain to God.

"For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed,

"Through mighty signs and wonders, by the power of

the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ.

"Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation:

"But as it is written, To whom he was not spoken of, they shall see: and they that have not heard shall understand.

"For which cause also I have been much hindered from coming to you.

"But now having no more place in these parts, and having a great desire these many years to come unto you;

"Whensoever I take my journey into Spain, I will come to you: for I trust to see you in my journey, and to be brought on my way thitherward by you, if first I be somewhat filled with your *company*.

"But now I go unto Jerusalem to minister unto the saints.

"For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem.

"It hath pleased them verily; and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things.

"When therefore I have performed this, and have sealed to them this fruit, I will come by you into Spain.

"And I am sure that, when I come unto you, I shall come in the fulness of the blessing of the gospel of Christ.

"Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in *your* prayers to God for me;

"That I may be delivered from them that do not believe in Judæa; and that my service which *I have* for Jerusalem may be accepted of the saints;

"That I may come unto you with joy by the will of God, and may with you be refreshed.

"Now the God of peace *be* with you all. Amen".

INTRODUCTION

THE two great chapters *(14 and 15)* have to do with the relations of believers to others, as they themselves have been treated by God. In the preceding chapter Paul exhorted the strong to receive the weak, and here he exhorts the strong and

the weak to receive each other. And why? Because Christ has welcomed us. And if that welcome of His glorified the Father, our welcome to one another will also glorify the Father, the Father of the Lord Jesus.

ANALYSIS

I. JEWISH AND GENTILE BELIEVERS ARE ONE IN SALVATION. *(Scofield)* **15:4-13.**

1. The things written aforetime . . for our learning *(Rom. 4:23, 24; I Cor. 9:9, 10; 10:10, 11; II Tim. 3: 16, 17; II Peter 1:19).*

2. The patience and comfort of the Scriptures *(Ps. 1:2).*

3. The God of patience and consolation (comfort). What a suggestive title.

This patience and comfort is bestowed through the Word *(15:4)* and the Spirit *(John 14:16, 17).*

4. May we be likeminded toward each other. 5-7. I Cor. 1:10; Phil. 1:27.

NOTE: "The oneness of the saints is that which God greatly desires to see. To whatever extent it exists He is glorified. To whatever extent divisions and discords exist, instead of oneness of mind, He is dishonored. Here is something to give to every saint of God occasion for deep exercise of heart, for self-examination to see if there be possible causes of division in himself, and for continual prayer and intercession."

5. The ministry of Jesus Christ. 15:8-13.

(a) A minister of the circumcision.

(b) To confirm the promises made to the fathers.

(c) That the Gentiles might glorify God for His mercy.

(d) This was in fulfilment of Scripture *(Ps. 18:49; Deut. 32:43; Ps. 117:1; Is. 11:1, 10; Eph. 2:14-16)*.

(e) The benediction:

1. The God of hope.

2. Fill you with all joy and peace in believing *(Luke 24:53)*.

3. That ye may abound in hope *(Rom. 4:18)*.

4. Through the power of the Holy Ghost.

II. THE MINISTRY OF THE APOSTLE PAUL. 15:14-35.

Paul was interested in their spiritual welfare and progress.

1. His persuasion of their spirituality. 14.

(a) Full of goodness *(Acts 11:24)*.

(b) Filled with all knowledge *(Eph. 1:18)*.

(c) Able to admonish one another *(Col. 3:16; Gal. 6:1)*.

2. His zeal in ministering the Gospel. 14:15-21.

(a) Its source: commissioned of God. 15-17.

(b) Its power: accredited by signs and wonders. 18, 19.

(c) Its scope: preached fully throughout the region. 19.

(d) Its aim: to build upon no other man's foundation. 20; I Cor. 3:10.

(e) The quotation *(Is. 52:15)*.

3. His desire to come to them. 22-29.

(a) Previously hindered from coming. 22.

(b) Expects to stop on his way to Spain. 23, 24.

(c) The immediate plan: going to Jerusalem to take offering to poor saints. 25-27.

(d) Will go to Rome afterwards. 28.

(e) Assures them that he will come in the fulness of the blessing. 29.

4. His request for help in prayer. 15:30-33.

(a) Concerning his visit to Jerusalem. 30, 31.

(b) Concerning his visit to Rome. 32.

(c) The Benediction. 33. Rom. 16:20; I Cor. 14:33; II Cor. 13:11.

NOTES

The Epistle proper is now closed. From exhortation Paul passes to explanation. He explains his own motives and intentions.

The God of patience. 15:5.

The God of consolation. 15:5.

The God of hope. 15:13.

The God of peace. 15:33.

Did Paul ultimately visit Spain? We shall never know until perhaps we are permitted to ask him hereafter. It is not at all impossible that, released from his Roman prison, he first went westward and then—as at some time he certainly did—traveled to the Levant.—*Moule.*

ILLUSTRATION

Philip Henry would often quote Luther's story of the "two goats that met upon a narrow bridge over a deep water. They could not go back; they durst not fight. After a short parley one of them lay down and let the other go over him, and so no harm was done. "The moral", he would say, "is easy: be content if thy person be trod upon for

peace's sake. Thy person, I say, not thy conscience."

RESEARCH AND DISCUSSION

The contribution for the Jerusalem saints *(Rom. 15:26)* was a matter of great importance to Paul at the time. Acts 21:4; I Cor. 16:1-4; II Cor. 8 and 9; Gal. 6:10.

The blessing that came to the Gentiles came because of mercy *(15:9)* the blessing came upon the circumcision in fulfilment of the truth *(15:8)*. Also Micah 7:20.

LESSON NUMBER 33.

ROMANS 16:1-27

"I commend unto you Phebe our sister, which is a servant of the church which is at Cenchrea:

"That ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you: for she hath been a succourer of many, and of myself also.

"Greet Priscilla and Aquila my helpers in Christ Jesus:

"Who have for my life laid down their own necks: unto whom not only I give thanks, but also all the churches of the Gentiles.

"Likewise *greet* the church that is in their house. Salute my well-beloved Epænetus, who is the firstfruits of Achaia unto Christ.

"Greet Mary, who bestowed much labour on us.

"Salute Andronicus and Junia, my kinsmen, and my fellowprisoners, who are of note among the apostles, who also were in Christ before me.

"Greet Amplias my beloved in the Lord.

"Salute Urbane, our helper in Christ, and Stachys my beloved.

"Salute Apelles approved in Christ. Salute them which are of Aristobulus' *household.*

"Salute Herodion my kinsman. Greet them that be of the *household* of Narcissus, which are in the Lord.

"Salute Tryphena and Tryphosa, who labour in the Lord. Salute the beloved Persis, which laboured much in the Lord.

"Salute Rufus chosen in the Lord, and his mother and mine.

"Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren which are with them.

"Salute Philologus, and Julia, Nereus, and his sister, and Olympas, and all the saints which are with them.

"Salute one another with an holy kiss. The churches of Christ salute you.

"Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them.

"For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple.

"For your obedience is come abroad unto all *men.* I

am glad therefore on your behalf: but yet I would have you wise unto that which is good, and simple concerning evil.

"And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ *be* with you. Amen.

"Timotheus my workfellow, and Lucius, and Jason, and Sosipater, my kinsmen, salute you.

"I Tertius, who wrote *this* epistle, salute you in the Lord.

"Gaius mine host, and of the whole church, saluteth you. Erastus the chamberlain of the city saluteth you, and Quartus a brother.

"The grace of our Lord Jesus Christ *be* with you all. Amen.

"Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began,

"But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith:

"To God only wise, *be* glory through Jesus Christ for ever. Amen".

INTRODUCTION

"NOW to Him that is of power to stablish you according to my Gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began.

But now is made manifest, and by the Scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith:

To God only wise, be glory through Jesus Christ, for ever. Amen. Rom. 16:25-27.

We now come to the end of what Luther called "The masterpiece of the New Testament." It has been called "the most profound Book in existence." Godet has remarked that "at every word we feel ourselves face to face with the unfathomable." In

this Epistle Paul stands out as a constructive thinker and a great theologian. In its very depths and heights, lengths and breadths we see the footprints of God and we are persuaded that through the mind and heart of Paul flowed the riches both of the wisdom and knowledge of God. This, the greatest production of the mind of man, shows on every page that it originated in the depths of the counsels of God.

ANALYSIS

I. THE OUTFLOW OF CHRISTIAN LOVE. 16:1-16.

1. Phoebe.
   (a) Our sister in Christ.
   (b) Servant (deaconess).
   (c) She had helped many.
   (d) Of the church at Cenchrea (Corinth).

2. Stand by her. Assist her in whatever business she has need of you.

3. Priscilla and Aquilla *(Acts 18:2, 18, 26; I Cor. 16:19)*.
   (a) Helpers in Christ Jesus.
   (b) Who for his life laid down their own necks *(Rom. 5:7)*.
   (c) He gives thanks.

4. Greet the Church that is in their house.
   (a) Salute Epaenetus, the first-fruits in Achaia (Asia). A well-beloved brother.
   (b) Mary who bestowed much labor upon us.

6.
   (c) Andronicus and Junia my kinsmen. Who were in Christ before me. "We wonder if their prayers for their brilliant young kinsman may

not have had much to do with his remarkable conversion?"—*Ironside.*

(d) Amplias, another beloved brother in the Lord.

(e) Urbane and Stachys, helpers and beloved.

(f) Salute Appelles approved in Christ. Was Appelles Apollos? Some think so.

(g) Those of Aristobulus' household.

(h) Herodion my kinsman.

(i) The household of Narcissus which are in the Lord.

(j) Tryphena and Tryphosa. Two elect ladies who labored in the Lord.

(k) The beloved Persis, (a Persian name) perhaps a slave.

(l) Rufus: a beautiful touch "his mother and mine."

(m) Salute the brethren. 14, 15. All of them remembered and named.

(n) Salute one another with a holy kiss. The churches of Christ salute you.

This is the most wonderful love record in the Bible. "I have you in my heart," is the key to it *(Phil. 1:7).* Paul is here pouring out his heart before our very eyes, a heart full of faith and therefore of love.—*Newell.*

Note: As we go over the long list and note the delicate touches, the tender recollections, the slight differences in commendation, we feel we are drawn very close to these early believers, and we would like to know more of their history and experiences. —*Ironside.*

II. THE WARNING AGAINST THEM WHICH CAUSE DIVISIONS. 16:17-20.

1. Mark them which cause divisions and offenses. 17. I Cor. 3:1-3; 1:10, 11.

2. If contrary to the doctrine avoid them. II John 1:10, 11.

3. Serve their belly instead of the Lord Jesus. Enslaved to themselves *(Rom. 8:5)*.

4. By good words and fair speeches deceive *(Jude 1:16; I Cor. 2:4, 5)*.

5. Your obedience is come abroad unto all men. Be careful.

6. Be wise in good things and simple (inexperienced) in evil.

7. The coming deliverance. 20. Titus 2:13.

8. The grace of our Lord Jesus Christ be with you *(II Cor. 8:9)*.

III. THE BENEDICTION OF PAUL'S COMPANIONS. 16:21-24.

1. Timothy, well known and well reported everywhere.

2. Three kinsmen: Lucius, Jason and Sosipater. It is remarkable how many of Paul's kinsmen were in Christ.

3. Tertius, his "stenographer" who wrote this Epistle.

4. Gaius, a great saint and host to God's own *(I Cor. 1:14)*.

He kept open house for all the saints.

5. Erastus, the chamberlain of the city. The treasurer of the city of Corinth. Not many noble *(I Cor. 1:26)*.

6. Quartus a brother. Unimportant perhaps, but

not overlooked by the love of this great soul.

7. The benediction.

IV. PAUL'S HALLELUJAH CHORUS. 16:25-27.

NOTE: This great Epistle to the Romans now concludes with perhaps the mightiest ascription of glory to God, found in all Scripture. There are three great parts of Romans: (1) 1—8. (2) 9—11. (3) 12—16. Each concludes in a characteristic rapture of praise. The first is in view of the eternal and Divine security of the believer. The second is in view of God's revealed counsels, as to present mercy for the individual sinner, and future mercy for God's Israel. This closing one *(16:25-27)* is a "hallelujah chorus" for all saints, to celebrate the character of the marvelous revelation called the Gospel which belongs to this dispensation.—*Newell.*

NOTES

The 16th chapter of Romans has a new meaning for me. I used to wonder what the long list of unpronounceable names were there for, but I understand now. It is Paul's greetings to his brothers and sisters in Christ of a composite character. It shows that early Christianity swept the whole gamut of social, and national, and industrial and intellectual life, and that Jew and Gentile, Greek and Barbarian, rich and poor, were all swept into the Kingdom under the irresistible power of this early Christian ministry.

And not only so, but that virile type of Christianity took that mongrel group made up of the social extremes of the earth and knitted them to-

gether in fellowship and interlaced their hearts in love, until a heathen world was astounded at their unity.—*Andrews in "Growing a Soul."*

ILLUSTRATION

I once preached a long series of sermons on Second Fiddles. I could not help it. Paul makes so much of them. At the end of his very greatest letter he devotes a whole chapter to Second Fiddles. Take Phoebe. In days when traveling was particularly hazardous, when means of locomotion and postal services were unknown, she, a woman, carried Paul's Letter all the way from Corinth to Rome. Only a First Fiddle could have written the Letter to the Romans but how would that Epistle have benefitted the people to whom it was addressed unless a Second Fiddle had risked her life to deliver it. Paul had a number of noble qualities and he had one great quality which great men do not always exhibit, he never forgot a kindness and never forsook a friend. And everyone knows why. It was because Paul sat at the feet and caught the Spirit of One who takes good care that no cup of cold water given in His name misses its reward. To Him the players of small parts—the Second Fiddles—are precious beyond price.—*Boreham.*

RESEARCH AND DISCUSSION

The Gospel the revelation of a mystery. Gal. 1:11, 12; Eph. 3:2, 3, 7, 9; Col. 1:24-29; I Tim. 2:7; II Tim. 1:10, 11; II Peter 3:15, 16.

"My Gospel" *(Rom. 16:25).* Gal. 1:8, 9, 11, 12; 2:2; Eph. 3:3-9; I Thess. 1:5; 2:4; II Thess. 2:14; II Tim. 2:8.

BIBLIOGRAPHY

To acknowledge our indebtedness and to guide the student who wishes a greater knowledge of Romans than this series of studies can give, we list the following books on Romans written by men who acknowledge the Bible as the Inspired Word of God and who are sound on the doctrines of the faith "once delivered."

Romans by Hodge.
Romans by Lange.
Romans by John Calvin (out of print).
Romans by Chalmers (out of print).
Romans by Haldane (out of print).
Romans by Godet (can still be secured through second-hand stores).
Romans by Barnes (out of print but can be secured).
Romans by Beet (Hodder & Stoughton).
Romans by Newell (Evangelical Publishers, Toronto).
Romans by Moule (Pickering & Inglis, Glasgow).
Romans by Griffith-Thomas (Religious Tract Society, London. 3 volumes).
A Righteousness of God for Unrighteous Men by Forrester (Doubleday, Doran, New York).
Romans by Ironside (Loizeaux Brothers, New York).
His Salvation by Harrison (Bible Institute Colportage Assn. Chicago).
The Outlined Romans by Lee (Pickering & Inglis, Glasgow).
Studies in Romans by Tucker (Chicago Book Center).

Handfuls on Purpose by Smith. Vols. I—X. (Pickering & Inglis, Glasgow).

To all of the above we acknowledge our indebtedness and in our own studies we have reaped the ripened grain from the sowing of Godly men who have devoted their lives to studying this great Epistle.

CHESTER E. TULGA.

DATE DUE

Library Store #47-0108 Peel Off Pressure Sensitive

CINCINNATI BIBLE COLLEGE & SEM. LIBRARY
227.1 T917s
elltt
Tulga, Chester Earl/Studies in Romans
3 4320 00030 9791